THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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New York, January 11, 1849.

THE EDITORS TO THE PUBLIC.

IN obedience to a law which usage has imposed upon the periodical press in this country, we subscribe our names as the associated editors of this Journal. The occasion requires us to explain to our friends and to the public the considerations which have induced us to commit ourselves to the enterprise, and the measure of responsibility which we assume with regard to it.

1. The undertaking does not originate with us. It is known that for several years past there has been an increasing demand for a religious newspaper, which, proceeding from the city of New York, shall be addressed to a class of readers somewhat different from those whose tastes and wants control the character of the journals already established here. The Methodists, the Baptists, the Dutch Reformed, the Protestant Episcopalians, and the Episcopalians of the Oxford school, have their several religious newspapers, adapted professedly to their wants. The Roman Catholics, the Unitarians, the Universalists, and we know not how many other sects, have their weekly publications of opinions and intelligence. Besides all these, there are two journals, of great circulation and of distinguished ability, which, without being ostensibly connected with any ecclesiastical power or any committee of a religious sect or party, are Presbyterian in their sympathies and in the ecclesiastical relations of their editors. Of these two, one is completing its twenty-sixth year, and the other is only seven years younger. Since these journals began to be published, not only has the reading religious population of the city, and of the whole country, been greatly increased, but, within a few years past especially, there has been growing up a class of readers whose demand is for a Journal differing in character from all that now occupy the field. There is growing up in this metropolis, in this State, in the great and free North-west, a body of churches whose organization is founded on the great New-England principle of CONGREGATIONAL INDEPENDENCE. Multitudes of intelligent christian men, who are not of these churches, are in sympathy with them, and are looking for some popular exposition of current ecclesiastical and religious questions, and of all the progress of our times, as seen from the position of that great principle. Measures have been proposed, again and again, for the establishment of a Congregational newspaper, to be published in this city. Some of us, though urged to bear a part, have doubted, hitherto, the expediency of such an undertaking. But the demand has increased in its distinctness and urgency; and the duty of attempting to meet that demand has been presented to us in such a light, that we have consented to assume the management of the enterprise in the editorial department.

In the circumstances in which the editorial control was offered to us it seemed to us that the providence of God was clearly calling us to a great work. We enter upon the undertaking in a full confidence that the resources, both of capital, and of energy, and skill, in the way of business, which are pledged to the support of the new Journal, will be fully adequate.

2. This Journal is not established as the organ of any ecclesiastical body, or of any sect or party—new school or old school. We are Congregationalists; but we do not undertake to be the representatives of Congregationalism. We have our own opinions on questions in theology; but we are not the champion of any man's "scheme" or metaphysical system, or of the views set forth from any chair of theology. THE INDEPENDENT, then, is not to be responsible for any opinions but its own, in matters of church polity or of theological doctrine. The Doctors—Bushnell, Tyler, Taylor, Park, and the rest; the schools and seminaries—Andover, Yale, Bangor, East Windsor, Hudson, Oberlin, and as many more as there are, may agree or disagree as they please. We are responsible for none of them, nor is any of them responsible for us.

3. It is not quite unnecessary, in such times as these, to add, that this Journal is not in the interest of any political party. On political questions, as they involve great moral principles, or affect great moral interests, we expect to utter our opinions plainly; but no political *party* has any right or interest in our columns. The great question now before the people of the United States—the question by the side of which all other political questions now sink into insignificance—is the question of the extension and perpetuation of Slavery by the sovereign authority of the Union. In the discussion of this question, we hope to bear our part. No aspect or bearing of it is too secular to be considered in a religious newspaper. We take our stand for *free soil*, wherever Congress has power to legislate. Yet our journal is not committed to the "free-soil party." We have to do with principles, not with candidates, nor with parties as represented by candidates. In the same way, other questions of national and State legislation will receive attention. The question of war or peace, so often as it arises, is a moral question. The question of cheap postage, and of an entire reformation of the post-office system, so as to secure the greatest amount of public accommodation at the least expense, is a question involving great moral interests. The question of laws to restrain and control, or altogether suppress, the traffic of intoxicating drinks; the question of laws to punish crimes against chastity; and generally all questions about crimes and punishments, are moral questions, and are to be discussed accordingly, without reference to party interests or party pledges.

4. Our arrangements for assistance in the editorial department, and for stated foreign correspondence, are of the most satisfactory character. When the responsibility of editing this paper was first proposed to us, we saw that the labor of selecting, compiling, and condensing the record of current events, would be inconsistent with our duty as pastors; nor could we believe that our united contributions to the editorial columns would compensate for deficiencies in those selections, abridgements, summaries, and reports, which are the staple of a newspaper, and on which its value so much depends. But we are relieved in that respect. Our relation to this Journal is not indeed to be merely nominal, or that of general superintendence only. We are the sole and responsible editors; and the making up of every successive sheet will be under the personal inspection of one of us. Yet we are not to work unaided. Our assistant editor is one whose eminent knowledge of public affairs, both ecclesiastical and secular, and whose ability and experience in this particular line of intellectual activity, admit of no question; and we have full confidence that his powers will be earnestly and cheerfully employed to make THE INDEPENDENT what we wish to have it. Arrangements have also been made which secure for us the stated communications of several foreign correspondents, who are well acquainted, not only with their own countries, but with ours.

5. Our hope is to make such a newspaper as every intelligent and large-hearted pastor will welcome to his own family and to the families of his flock. We hope that our labors as editors of a religious journal—a labor which requires us to regard with habitual attention all the great interests of the church and of humanity—will better qualify us for our work as pastors, whether in the pulpit, or from house to house. At the same time, we also hope that our relations as pastors, constantly employed in the pastoral work, and holding constant intercourse with other pastors and with the churches, will enable us, in some respects to make a better newspaper than if we had retired from the pastoral office, or had never known its duties and its sympathies. We hope to pay our weekly visits in this way to thousands of families, spreading before them the changing map of the church and of the world; teaching, exhorting, warning all; enriching each reader's mind with facts and principles; touching the springs of Christian affection and devotion; and aiding and cheering all the while the labor of the living ministry in a thousand pulpits.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, JR.

FROM OUR ENGLISH CORRESPONDENT.

THE CONDITION OF GREAT BRITAIN.—It is a fact inviting philosophical speculation, that while Continental Europe has been convulsed by successive throes of a political earthquake, England has been tranquil almost to apathy. The movements of the Chartists, and the results of those movements, have only served the more distinctly to show the immobility of the general mind. This state of things is in part explained by the facts, that there was no great practical grievance affecting the middle classes—no "great question" ripe for settlement; that the Whigs were *in*, and had not to bid for office, and the Corn Laws were repealed. Had the case been otherwise, and the Whigs wished to obtain office by a good popular cry, in opposition to Tories in possession, then, doubtless, a movement, in our English fashion, would have been made. But he will form a very inaccurate idea of England, and of English politics, who does not recognize the fact that we are in a transition state of a peculiarly interesting character. Hitherto the popular battle in England has been fought under aristocratic leaders. In the 17th century, the fight against the would-be despotical Stuarts was led by distinguished members of the aristocracy. In 1832, the great battle against the borough-mongering oligarchy was successfully fought with the oldest and highest nobility in the front ranks of the popular army. But it will be so no more. The issues now to be tried are far higher, and of more awful significance, than any involving a division of power, or the arrangement of the political machine. The social condition of the people; the influence of taxation upon that condition; the soil, and the conditions under which it is occupied; the deterioration of the great masses of the manufacturing population; the uncertainty that hangs upon them, and the debasing and brutalizing influences of hordes of Irish, driven from Ireland and cast upon our great towns by Irish landholders; these, and related questions, which neither of our great parties will grapple with;—nay, they will agree *not* to grapple with them, and join to deny that they come within the province of legislation and government;—"free soil" for the English farmer; certainty of tenure, when he rents; security against the seizure, by the landlord, of the capital he has expended; protection against the all-devouring game; the right to vote and to worship—now *all* denied to their tenants by our great territorial despots, who include the most outrageous wrongs in the "rights of property:" these guarantees are essential to the welfare of England, but our ruling classes will combine to refuse them. So of the public expenditures, increased year by year. Eighteen millions sterling will be absorbed this year by naval and military establishments. The vitals of the State are being eaten out by this process; but neither of the great parties will attempt to stay the plague. For why? The aristocracy and their relations alone receive three and a half millions sterling out of the taxes, every year, for services and pretended services. How, then, can we hope that the needed financial reform will be promoted by either Whig or Tory? And can we wonder that those men in the Commons' House, who move in the direction of economy and retrenchment, are assailed by insolent clamor within the House, and denounced out of it by the organs of the aristocracy? Public opinion, however, is maturing, particularly with respect to the government expenditure, and associations are forming in several influential towns—Liverpool having taken the lead—in order to agitate the question of retrenchment. It is said that, noting these things, ministers have instituted inquiries in all the public departments, with a view of economizing, or, as it is more generally believed, with the intention of throwing a tub to the whale.

AMERICAN PRODUCTS.—With respect to current facts, there is none more significant than the enormous amount of imports from the United States during last month; and the rapidity with which these imports are distributed throughout the length and breadth of the land is surprising. It is not merely that the great towns and manufacturing centers attract and absorb vast supplies, but even the remote market towns of agricultural districts receive their share. Walking through the city from which I write, in the South Midland, I lately saw a large quantity of cheese being delivered; further on, in the suburbs, I saw a row of barrels, branded "Produce of Ohio!" Within a few days, an acquaintance of mine, in a small Berkshire town, has disposed of 17 tons of American cheese, at about sixpence per lb., the quality being nearly equal to our famous Stilton. Let it be known, then, that there is no limit to the import of American produce but that which Americans, in their wisdom, may place by tariffs of their own devising; and let New York merchants minimize freights, commissions, and agency charges.

ELECTION FOR THE WEST RIDING OF YORKSHIRE.—The accession of Lord Morpeth to the Peerage, on the death of his father, created a vacancy in the most important constituency in the Kingdom, and has stirred the somewhat stagnant pool of English politics. A Whig magnate, Earl Fitzwilliam, nominated one of his sons, a young man of twenty-two. Remembering the services of the Earl in past days, the Liberals were disposed to accept the young aspirant, but so far respected themselves as to make their support conditional upon his being favorable to the principle of free trade, to economical reform, to a prudent extension of the suffrage, and opposed to any farther extension of religion by the State. This was communicated to the candidate by a large and influential delegation; but he published his address without any reference to these representations. Great dissatisfaction was excited, and efforts of a friendly nature were made to induce the candidate to retire. This he refused to do; but his ignorance on some subjects, and his reserve on the further-endowment question, drew upon him such a storm of reproof and reprobation at the first public meeting he attended at Leeds, on the 21st ult., that he was compelled to withdraw from the field. This will divide the aristocratic and land-holding Whigs from the more decided and enlightened freeholders of the great Yorkshire towns. Forty years since, the Earl Fitzwilliam contested the Riding against the Tories, at a cost of £60,000; and down to the recent election of Mr. Cobden for the Riding, he was looked up to with respect, as the head of the Liberal interest; but he objected to the election of Mr. Cobden, and would have opposed it, had he been in England. Such, at best, are our Liberals of the aristocracy! Encouraged by this division, the Tories and Protectionists brought forward a candidate in Mr. Denison. The delegates induced Sir Culling Eardley to become the popular candidate. He is a man of considerable talent—of high character—an advanced politician; is chairman of the Evangelical Alliance; and is strenuously opposed to the embryo scheme for bribing the Irish Catholic priests by a State endowment. It is this which gives immense importance to the Yorkshire election. It is known that our statesmen of both parties wish and intend to resort to this miserable piece of state craft. If Sir Culling be elected, they must shelve the scheme. The mail will leave before the result can be known. I fear that Sir Culling will be defeated. The old aristocratic Whigs are sulky, and will either be neutral or hostile; besides, Sir Culling is a Congregationalist, and the old hereditary "church" feeling, as against dissent, has been vehemently appealed to. He is a pious man, and the natural instincts of many are, therefore, against him. At one of the large meetings the candidate was asked the pointed question, Why English working-men might not have votes as well as Americans? The reply was injudicious—"'*This* is a monarchy, *that* a republic. We don't want a republic. You who love your Queen hold up your hands.' A great many hands were held up. 'You who want a republic hold up your hands.' A considerable number of hands were held up." The reporter carefully avoided a comparative estimate. At the nomination, on Monday, the show of hands was in favor of Sir Culling Eardley.

DEATH OF LORD MELBOURNE.—Lord Melbourne died on the 24th ult., in his 69th year. He was a man of large acquirements, but not of active habits, and for some years past has not appeared in public life. Few ministers have been subject to more virulent attacks. He succeeded to office at the ebbing of the tide of the Reform era, and the rallying Conservatives, under the leadership of Sir R. Peel, not only assailed the principles and the measures of the minister, but sought further to promote their object by attacks upon his personal character, and so to alarm the then unmarried Queen.

LETTER FROM REV. S. D. COCHRAN.

NEW YORK, JAN. 1, 1849.

To the Editors of the Independent.

DEAR SIRS:—I have read your article in *The Independent* of the 28th ult., conveying to the public a brief history of Sullivan street Church; of the Council which was called in reference to my installation, and of my examination by that Council; and also your argument, furnished by the facts thus recorded, in favor of the intrinsic excellence of Congregationalism. If the spirit which so obviously reigns throughout this article, had equal sway in all publications put forth to exhibit the differences, and the grounds of them, which exist among Christians, however much we might regret those differences, and deem the stress laid upon them exaggerated, and, in many respects, injurious, we should nevertheless point to such publications, as among the happiest exemplifications of the hallowing effects of our Divine religion. Alas, how seldom is the Golden Rule observed in such cases! How often is passion, pride, or prejudice, allowed to take its place! Your article is redolent of Christian candor and liberality. It contains no arrogant assumptions or pretensions, no harsh imputations or denunciations. It speaks of a difference, indeed, but of a difference far inferior to our agreements—a difference which does not "thrust" myself and my beloved Church "out of the pale of Christian fellowship," but admits of our being "recognized as Christians, as members of Christ," and avows reliance on "the power of truth, of light, of love, moral influence only, to counteract our supposed error, and to preserve the faith." This spirit is the very genius of the household of faith. Heaven hasten the day when it shall be universally exercised by its inmates!

There are, however, a few points, in your representation of my views, which fail to exhibit them in a way I would be willing to acknowledge. I wish to present a few discriminations to the public.

First, then; I should not be willing to say, as your article represents, that, "as obedience is a condition of salvation, no man has any evidence that he is a Christian, who is not in a state of perfect obedience to the moral law." Perhaps you will recollect that I said substantially that I did not understand the term "Christian" to be restricted in its application to such only as are *actually obeying*; it applies to all who have been truly converted, irrespective of any lapses into sin of which they may thereafter be guilty. This is the common and correct use of the term in all such connections as the above. Hence, one who has been truly converted, does not cease to "*have any evidence*" that he is a Christian, every time he commits sin. He, of course, ceases to have evidence of his *present* obedience and acceptance with God, but he has the remembrance of the facts of his previous obedience and delightful experience. This remembrance is surely *some evidence* that he has been born again, although he is now in lapse from virtue; and, in connection with the promises to such, of God's restoring grace, is a powerful inducement to lead him back to godliness. Hence, I would also modify your last statement in the same paragraph, that, "the true Christian obeys the law to the full extent of his present capacity." I would say, he does so, *whenever* and *as long as he obeys at all*; but whenever and as long as he sins, he does not render any obedience whatever.(1) Says Dr. Emmons, of blessed memory, in one of his sermons—"Every exercise of holiness is perfect holiness. Every exercise of love is perfect love. Every exercise of true repentance is perfect repentance. Every exercise of true faith is perfect faith. And every exercise of true submission is perfect submission." I assert neither more nor less.

There is one other point on which I wish to be distinctly understood by the public. It is that of sanctification. I stated to the Council substantially that I fully believed in the perfect *practicability* of rendering to God *continuous, uninterrupted obedience*, from any given point in our earthly career, onwards; and that we have no possible ground of excuse for not thus obeying, either as it respects our natural ability, or the provisions of grace in the Gospel, and in the agency of the Holy Spirit. True evangelical faith is voluntary; it is confiding in, or relying on Christ and his promises; its very beginning essentially involves the birth of love, or true obedience to the moral law; and they can never be divorced, so that the one can be exercised without the other. Hence, as long as one is continued, the other must also be. Whenever, therefore, and as long as any one exercises faith, he is sanctified. Now, it is certainly *perfectly practicable* to exercise faith *continually*, and therefore to be continually sanctified. (2) This is my view of sanctification; and I think it perfectly immaterial to its validity or importance, whether it can or cannot be shown that any one has ever lived, even for a week, without a single interruption of it. Whatever the fact may be, it is a mere matter of probabilities, and men might contend about it to eternity without being the wiser, unless some clearer light were shed upon it than we yet possess. Hence I stated to the Council that I thought it should never have been disputed about, either one way or the other. It is obvious, from what I have said, that I have no faith in the attainability of a state of impeccability. Men are necessarily free.

And now, brethren, I wish briefly to unfold the reasons which induced the Church over which I am now installed, and myself, to invite the Congregational churches of this city and Brooklyn to participate, by their pastors and delegates, in the Council called in reference to my installation. Some three or four weeks previous to the meeting of the Council, one of those pastors suggested to a leading member of Sullivan street Church, the adoption of this measure, as one which he thought would result in ecclesiastical fellowship, and the advancement of the cause of Christ. This member soon after communicated this suggestion to me, and we conferred about it. I told him that the suggestion was exceedingly grateful to me, and the ends it contemplated were precisely what I had for a long time ardently desired, and had resolved before I returned to the city to seek to secure; that, although I was aware that on some points (precisely those which became the difficulty) I should probably differ from all those brethren, yet they were confessedly minor points, while in general my theology accorded with theirs; that I knew some, and of several more, pastors in New England and elsewhere, who held Dr. Emmons' view of the "Simplicity of Moral Actions;" that I had never known of its being made a ground of exclusion from full ecclesiastical fellowship; that my views of Church polity and theirs were identical; that my heart longed for fraternization, and I would do all that I consistently could to secure it; and finally, that I thought they would not find any insurmountable difficulty in the way of their participation in the installation services, and such an act of fellowship must tend to dissipate prejudice and increase our usefulness as a Church of Christ. These views harmonized with his own, and on bringing the matter before the Church, we found they met with a general and cordial response. Hence, we sent letters missive by which the pastors and delegates of those churches were invited to the Council. (3) The result is known.

I learn that there are several very erroneous impressions abroad in the public mind respecting some of the things which I said during my examination. Your article, wherever read, will correct most of them. Time, perhaps, will correct others. Especially will it correct the one, that I contradicted myself in saying that, while in a state of obedience, I am as good as I ought to be, considering myself simply in relation to present obligation, and yet am not as good as I wish or hope to be—if I shall find a fit opportunity to defend my consistency!

I wish to add one thing more. I yield to no man in my regard for the Bible as an inspired revelation from God. But no one who has any intelligent views of inspiration will attribute it to Job and his three friends in their conversations. The author of the book of Job, whether Moses, Job himself, or some other one, was inspired to write it, and record those conversations for the benefit of following ages; but he knows nothing on the subject as he ought to know, who supposes that the conversations themselves were inspired. My views of the inspiration of the book of Job are those of Barnes and all the other commentators upon it, so far as I know.

I rely on the same spirit which presided over the composition of your article, to admit this communication to the columns of *The Independent*. With much regard, I subscribe myself

Your brother in Christ,
SAMUEL D. COCHRAN.

[NOTES BY THE EDITORS.]

(1) We distinctly remembered Mr. Cochran's statement respecting the use of the term Christian, but as our object was merely to give a general outline of his system, without exposing its incongruities, we did not allude to it in our previous article. Of course he here uses the term in its loose popular acceptation, and not with philosophical accuracy; for when pressed on that point before the Council, he admitted, as his logical consistency required, that a *truly* Christian state was synonymous with a state of *perfect obedience*. He surely does not mean to say that a man can properly be called a Christian when he is *wholly and positively sinful*, as according to the theory he is, the moment he ceases to obey perfectly. *We* can continue to regard a man as a Christian, notwithstanding his lapses into sin, if he gives evidence of a predominant, prevailing purpose to do the will of God. This is *character*, as distinguished from a mere series of volitions. The imperfect fulfillment of that purpose does not of necessity invalidate his claim to be considered a child of God. But to say that perfect obedience to the moral law is a condition of salvation, and that whenever and as long as a Christian sins "he does not render *any obedience* whatever," and yet to continue to call him a Christian in these circumstances—even by way of accommodation—exceeds the limits both of our logic and of our charity. As to Dr. Emmons, his followers must look to his orthodoxy. We are not concluded by his arguments, nor bound to the defense of his peculiarities.

(2) While we agree with Mr. Cochran as to the *practicability* of entire sanctification, we do not agree with him that this is involved in the very exercise of faith. True, sincere, genuine obedience always results from genuine faith; but not necessarily *perfect* obedience; and we should be sorry to have Christians take up with any such idea. But our object in these notes is explanation, not discussion.

(3) The same general considerations led us cordially to accept the invitation to the Council. We would not prejudge the case. We would not refuse to have fellowship with Christian brethren upon the ground of general rumor. We went to the Council hoping for a different result, and determined, if satisfied with the views of Mr. Cochran, to take part in the public installation services, even though by so doing we should only fall into the same condemnation. But we were not satisfied. On the topic in question, we were very much dissatisfied and disappointed. And though we might, if invited, have participated in the installation of a Methodist or a Baptist, without being identified with the peculiarities of his faith, we felt that we could not assist at the installation of a *Congregational* minister, in *such* circumstances, without being thus implicated. The question was not that of installing Mr. C., of recognizing him as a minister of Christ, of receiving him into or excluding him from fellowship—for he was surrounded with brethren who fully symbolized with him—but it was the question of *publicly endorsing his theological system*. While, therefore, we can conceive of a state of things in which we might have acted differently toward Mr. C. as an individual, or toward his Church, yet, circumstanced as we were, a sense of duty to ourselves, to our own churches, and to the interests of Congregationalism in this vicinity, led us, in the exercise of Christian liberty and charity, to withdraw from the Council. We do not wish, however, to bring any influence, which we may have, to bear against Mr. Cochran or his Church. To his own Master, let each stand or fall.

ALARMING GROWTH OF CLERICAL DIGNITY! A CAUTION TO LAYMEN!

A college classmate, a native of Connecticut—a meek, modest, devoted Christian—a beneficiary we believe of the Education Society, soon after graduating, removed to the far South, where he was employed in an Episcopal college, and in that relation gradually became transformed into an Episcopalian. He is now settled as an Episcopal minister at the South. Some weeks ago an old townsman, and schoolmate of his, now living in this city, wrote him a familiar letter, in which he kindly expressed some regret on account of the change in the ecclesiastical relations of his friend, and also on account of his settlement in a section where he might be tempted to modify his views of Slavery, and to withhold his testimony against it. This letter called forth the following reply. We extract *verbatim*.

"Now, as to your letter. It was a combination of arrogance, self-conceit, and dictation, which I have never seen equalled in the annals of correspondence. None but a narrow-minded and bigoted Puritan could have had the effrontery to have penned such a scroll. A *layman*, and one, too, who can make no pretensions to an enlarged mind or education, presuming to dictate to a minister, and charge him how he shall preach the Gospel. Who has suddenly transformed you into an apostle, and commissioned you to take the oversight of Christ's ministers? Had one of my own fellow-presbyters written as you have, I would have rebuked him. Had a bishop even, of any other diocese than the one in which I am laboring, written in such a strain, I would have arraigned him. None but my own diocesan has any right to instruct me how I shall preach; and not even he has found any occasion to warn me. I am a regular commissioned minister of Christ; and if you wish to be taught respecting any of your duties as a Christian, I am appointed to instruct *you*. But no layman has Christ ever appointed to teach his ministers, and sure I am that He has not *you*. You have overstepped your limits. You have gone beyond the lines which circumscribe your responsibilities as a layman, and the ark of God, my dear friend, though it were tottering, you have no right to lay your hands upon—it is awful presumption. Recollect the punishment of Uzzah and Ahio—and keep your hands off the ark. You may advise laymen, but not *teach them*—much less may you presume to dictate pastoral letters to the Christian ministry.

"Now, my good friend, I am not angry—I am not even indignant. If any feeling is uppermost in me, it is to laugh at the unmeasured conceit and self-esteem which your letter exhibits, and which is often found in narrow-minded, self-willed, and bigoted Puritans. Much love to yourself and family; and when you write again, write as becometh your station and attainments, and I will answer you accordingly."

We cannot express the pain and mortification which the perusal of this letter occasioned us. To think that our humble, honest, inoffensive classmate, whom all esteemed for his simple goodness, should have been carried away with such conceits, and should have made himself a laughing-stock! To think that a minister of Christ should have so disgraced his character and profession! And what a monstrous doctrine is this! A minister above even the *advice* of a layman! No matter what heresy he may teach, no matter what iniquities he may countenance, none but his own bishop can even give him a friendly suggestion. Our old friend has grown fast: but if there is any taller Episcopacy than this we should like to know it!

For the Independent.

A GREAT AWAKENING.

Christians cannot fail to be interested in a remarkable "awakening," to which it is the object of this sketch to call attention. It is a *recent* "awakening." Nothing was known of it a few months ago. This winter is the period of its triumphant progress. *It has sprung up and spread with great rapidity.* It made its appearance in different places at about the same time. If a man left his home for a few days, and found "the work" advancing powerfully in a neighboring town, and returned to tell what he had heard and seen, he would find, to his astonishment, that scenes no less remarkable had been witnessed in his native town during his absence. It seemed not to spread in any favorite direction, restricting itself to peculiar localities, or capriciously overleaping some districts and confining itself to others. It spread in every direction, restricted neither to the city nor the country congregation—neither to the seaboard nor the interior. *It has attracted public attention quite extensively.* Honorable mention has been justly made of the novel fact, that the columns of the secular press have admitted freely religious intelligence. In this instance, those columns have given early announcement of the origin and progress of the "awakening." We are not sure that the secular press has not been in advance of the religious in this case. Certain it is that no small space in some of the daily papers has been devoted to the subject, and apparently with the utmost cordiality. Even the advertisements have alluded to the subject. It has been an engrossing topic of conversation. It is mentioned freely in steamboats and railroad cars; in the shop and in the parlor; at the corners of the streets and around the domestic hearth. No one seems to be ashamed to relate his experience anywhere. It has even penetrated to the gayest circles. At Washington, it has pushed itself into notice amid the crowds of agitating affairs that are there kept before the public. *This work has chiefly prevailed among those of one sex.* Women seem to have been rather passed by in its progress. Among men have its chief developments been witnessed. Indeed, without an exception, so far as we know, those who have been led by this awakening to set out for the "Promised Land," have been of the stronger sex. To what extent it shall yet spread among females remains to be seen. *This "awakening" has exerted a powerful influence.* In a country like ours, when some wide-spread excitement stirs large masses, its effects may be felt in our political and financial operations. It is said that the influence of this awakening will not be unfelt in the deliberations at Washington this winter. It is even thought that it has given an impulse to commerce and trade, and that the stock market has been favorably affected through its agency. *The extent of this "awakening"* remains to be noticed. It does not restrict itself to any religious sect. It has spread over nearly the whole of the land. The time for numbering the converts has not arrived. Some may fall away, though at present they all seem steadfast. When the harvest season has passed, the sheaves can be more accurately counted. The number of inquirers is immense, and it seems to increase daily. The locality of the "awakening" is bounded on the east and west only by the two oceans. It is thought to prevail rather more powerfully at the west, in one of our newly-added territories. California is the seat of its most remarkable manifestations. There the divinity of those who have been most powerfully moved in this awakening has set up his court, and around him are congregating vast numbers of his devout worshipers.

Surely this is an "awakening" that ought to interest Christians. The worshipers of Mammon are enjoying a powerful and most extensive revival of their religion! Shall Christians look on unmoved? Shall any of them catch the idolatrous infection, and toil to gain gold as they would not to save the soul? Shall they not be roused by the desolating fanaticism which bears its swarms of victims to California, to seek the spread of a purer excitement—an excitement in favor of the pearl of great price? When shall it be seen that the desire for salvation engrosses the public mind, leads to personal effort, and secures its golden aim, to a hundredth part of the extent to which the desire for California gold is working out its results? N. T.

LETTER FROM SOUTH CAROLINA.

CHARLESTON, S. C., JAN. 5, 1849.

More than any other that I have seen of our American cities is this a city of the *past*. Its public edifices, many of them of ample dimensions and of ornate style of finish, yet in these show that they are not of the present generation, and their fanciful cornices and carved balconies show the ravages of Time's hammer unresisted, unrepaired. Everything pretending to elegance is old; all new structures, public and private, are plain and unpretending, or even mean.

We may say the same of the social and political institutions of the city and its parent State. Clinging to and loving its "peculiar institution," which is obviously sinking it into the dust and eating out its very vitals; clinging to the "planting interest," which is acknowledged to be almost hopelessly depressed and unremunerating, and still hoping for the return of those palmy days when all things prospered with them, yet refusing to see that the prosperity they then enjoyed was necessarily and inevitably short-lived, to end with the impoverishment of their soil and the partial depopulation of their territory—they drag along with enough of success to save them from utter despair, yet to themselves acknowledging that their course is on the whole retrogressive. I know no fairer index of the date which this State has reached in the progress of civilization, than the fact that it still *honors* and sustains the *pillory* and the *whipping post*, and eschews those modern innovations—those intended reformatory punishments, the State prison and the penitentiary.

There is manifest here a deep and strong feeling on the question of Slavery extension, though it is rather *deep* than effervescent. I believe a majority of the people here really feel that the North is trying to oppress them—to deprive them of sacred rights. A man of some note here, connected with the press, said to me—"You at the North do not understand the matter; you think we are trying to strengthen Slavery, while we really want to rid ourselves of it. Our slave population are so increasing on us, that they will overwhelm us, and we must have an outlet for them, and for that we want the new territories. Our most enterprising men are now struggling to introduce such branches of business as can be carried on independent of slave labor, and we want to be rid of our slaves." Yet I doubt if any one thinks of being rid of them *all*. Enough removed for safety will satisfy. I commended his ingenuousness, but questioned his magnanimity in wishing to shake off an incubus at the expense and peril of a land now free from it.

I have spoken freely of faults, let me say a word of the *virtues* of this old town. The people seem to be great lovers of order, and one sees no indications of the excesses so manifest in the thriving cities of the North. Then their hospitality—if you are fortunate enough to fall into its current—is so free, and warm, and cordial, that you forget that you are a stranger tarrying but a day among them.

They have some very good *old* things, which they love and cherish. Through the politeness of a friend, I was invited to the meeting of a social club, which has been in existence more than forty years, and embraces some of the most distinguished men in the city—clergymen, lawyers, merchants, and gentlemen. After the discussion, which was highly interesting and instructive, a slight supper was enjoyed, and the club broke up before ten o'clock. Now this was so much more sensible than the midnight party junketings of our Northern would-be fashionables, that even for its sake I had almost fallen in love with this old city.

Could but the crowning grace of human freedom—liberty for all—be given to this fair land, how would it shine and bloom in verdant beauty! I trust in God that it shall yet be even so.

Yours,
WANDERER.

GEOLOGICAL DISCOVERY.

AMERICAN LOCALITY OF EARLY FOSSIL REMAINS.—Until quite recently, we believe, there have been no fossil remains found in this country of what is called the Silurian period. We learn from the *Newark Daily Advertiser*, that there have lately been presented to the museum of Burlington College some well-defined bones of the Megalosaurus, or Great Lizard, dug out of a marl pit near Middleton, Monmouth Co., N. J., by Joseph W. Smith, Esq. The position in which they were found is described by Mr. S. as lying "between a ferruginous soil, mixed with marine shells, and a green sand, or marl, the body descending into the green sand." The body was bent horizontally into a semi-circle, and in length measured seventy-five feet. By the side of the head (*i. e.*, above the green sand) were a few vertebræ and teeth of the Mastodon. Mr. S. draws the conclusion that the two animals perished in a mutual struggle, which would imply that they both lived in the same period. It is more likely the juxtaposition is accidental.

[The readers of *The Independent* will not be unacquainted with the proceedings of the Peace Congress held at Brussels, in September last, and which the laborious and philanthropic Elihu Burritt, had the privilege and high honor of doing very much to promote and carry through. But though to some extent acquainted with the proceedings at this most interesting Congress, the following light sketch may not be unacceptable, and the Resolutions may be most appropriately recorded in these columns. We are indebted to the author's kindness for communicating the piece to the columns of *The Independent*.]

A VOYAGE TO UTOPIA.

BY JOSEPH WARNE, ESQ., OF OXFORD, ENG.

Heavily rests the dun fog-garment on the mighty city, while it takes such fitful repose as visits unsleeping London. But the doom, *Sleep no more!* would seem to have been pronounced upon the modern Babylon: her arteries never cease to throb, her brain never ceases to teem with thought, and even in rest the muscles quiver with a kind of convulsive life; the unsated thirst of gold, or, it may be, the sharp pang of hunger, make the life of London one troubled Unrest.

It is past midnight: the light from the brilliantly-illuminated room makes darkness visible for a short distance around; one by one, and in groups, the inmates of that room sally forth, and carefully make their way to the near but invisible river; a steam vessel receives them; it leaves the land; such a freight never vessel received before. How shall it be named? Is it a modern "*Shippe of Fooles*," departing in search of Utopia or the lost Atlantis? or is it an Ark, from which indeed a dove shall go forth, and find rest above a troubled but subsiding waste of waters?

Heavily rests the fog-garment on commerce-burthened Thames; the nameless ship may not proceed. Solemn is this environment of vapor; by it the river to the eye becomes boundless; it is as the curtain of Eternity dropped around Time. How limited is this Time-Circle! how impalpable the veil!—from beneath it the straining eye sees indistinctly objects emerging; the tall ship, or the humbler barque, passes across the circle, in a few brief minutes to re-enter the Invisible. Surely our fog-bound vessel and the passing ships are symbols, speaking an intelligible language to the eye which has been opened.

The hours of detention and of reverie are passed, and the cautious commander moves down the stream. * * * * *

How delightful is the gentle breeze and the clear heavens; how the pleased eye stretches across the widening waters to rest on the receding shores! and then, seaward, like painted ships upon a painted ocean, as sings the *Ancient Mariner*, a hundred vessels may be counted on the edge of the channel. Think of them. Where are they going? What are their objects? When will they return? And the MEN—all "fearfully and wonderfully made," all with powers and tendencies which touch upon the infinite—who, what are they? Are they indeed MEN, Englishmen, and are ships, "hells upon earth," and are sailors really "devils incarnate?"

And now the ship and her passengers are alive; waves the black smoke-banner above, and flaunts across the sky; foams the salt sea, beaten by the untiring wheels, and pierced by the ever advancing prow; the harmonies of nature are heard and felt, and the engine—mightiest production of art—beats time to the strains. * * * "I maintain"—"I contend"—"I beg pardon, my argument was *this*."

What a strange group is that clustered amidships. How eagerly that young, pale-faced, dark-eyed passenger is arguing; and with what patient, grave attention does his antagonist listen, and, when opportunity is afforded, bring facts and physiology, philosophy and logic, to the confutation of the "Vegetarian;" who would seem to connect total abstinence from animal food with the advancement of humanity, in the largest sense of the word. The quiet suggestion, that the most depraved and abominable people on the face of the earth *do* abstain from animal food, and yet are what they are, does not at all embarrass the enthusiast; nor does he attach any importance to the remark, that Life and Death are One, and that this unity is evidently the law of animal life, and even the cause of an increased amount of enjoyment, in the multiplication of animals by the care of man, and for his sustentation.

Forward, by the windlass, as "on a hill apart," is a different group; here, in quiet tones, theology and theologians, doctrine and discipline, are being discussed; here the attraction of hidden sympathies is bringing perfect strangers into close and confiding intercourse; the southern ear listens to the unaccustomed tones of the north, and an elder of Dunfermline gives the deacon of Blanktown personal recollections of the Haldanes and M'Leans, and of other names not to be unhonored and forgotten.

But who are these mounting the paddle-box, and challenging attention? Are there, as Jack says, "sea-lawyers" on board, and is there to be marine oratory? Yes, in truth: a Friend, of bright and cheerful aspect, and whose dark eye expresses intelligence and benevolence, addresses the crowded deck; plain and simple in manners as in dress, he speaks right on, gives needed information, drops useful suggestions. JOSEPH STURGE wastes no words, and has no dealings with figures of speech. In striking contrast to Joseph Sturge is one by his side: he is one who

people, "Christian nations," "Christian legislatures," "Christian kings," then we *must* have, there *must* be, by consequence, Peace on earth.

And yet the Peace Congress meets; it meets while Europe is convulsed and bleeding; while great cities are in a state of siege; while the bayonet glitters everywhere, and literally millions are in arms; and darkness, as of the shadow of death, broods over brethren prepared to rush to mutual slaughter. And *now* a Congress assembles to promote universal peace!

Christianity *is* true! Let the foundations of the earth be shaken; let the mountains be removed; let the sea roar and be troubled; let the sun and the moon be darkened, and the stars fall from heaven, Christianity *is* true.

Does it then, as Mr. Newman said, appear to come before us "in the aspect of a failure?" or, as Mr. Cobden puts it, in his letter to Mr. Sturge. "Has the New Testament failed to inspire Christian nations with faith in the principles of peace?"

These are questions to be thoughtfully, honestly, humbly examined. The essentially unchristian character of "Christian legislatures," and "Christian nations;" the broad and harsh contrast, the irreconcileable hostility of the principles of the governments of this world to the principles of pure Christianity, should burn into the heart and mind of every enlightened man the idea, *that the Christianity of Christian nations is essentially spurious*, and lead him to become an apostle of this truth, to vindicate the Christianity of the New Testament, "and justify the ways of God to men."

Another question forces itself on the reflecting mind, in connection with these thoughts:—Are the kingdoms of this world indeed the kingdoms of our Lord? What do we hope for and expect, what is our faith when we say, *Thy kingdom come?*

The kingdoms of this world are His: He has asked for them, and they are given to Him. This is our faith, and this our consolation. They are His, they shall evidently be His. He, seated at the right hand of the Father, expects the subjugation of the nations: they are—they will be His. The friends of Universal Peace assert His title in the cloudy and dark day: they believe, and therefore speak: if they do no more, they testify of Him, and point the nations to the true day-star of liberty: and they protest against the government of the god of this world, and the influences of him who reigns in the hearts of the children of disobedience.

The Independent.

NEW YORK, THURSDAY, JAN. 11.

"UNITARIANISM AND ORTHODOXY."

The remarks which we made some weeks since under the above title, touching the radical differences between the Unitarian faith and the Orthodox, have called forth some comment from our Unitarian contemporaries. The *Christian Inquirer* of the following week congratulated itself on the superiority of its position to ours, in that it can embrace all classes of religious thinkers within the range of its fellowship. It intimated the fear that we are disposed to exalt speculative orthodoxy above practical holiness. And with a nearer approach to a sneer than we had expected from a journal so usually courteous, it suggested that our anxiety for those who embrace its system, though not apparent, "must be inwardly very excruciating." The *Christian Register* (Boston), of a week later, declares itself unmoved by what it styles our "admonition;" quotes from Isaac Taylor to show the superiority of Christianity to orthodoxy; affirms that as sincere piety has been exhibited among Unitarians as among their Trinitarian neighbors; charges us with having misrepresented the late installation at Hollis-street Church; and denies that all orthodox men receive the Scriptures as all given by inspiration of God.

We shall say what we have to say further upon the subject, briefly and simply. It is not at all our wish to protract controversy, but only to express our own views succinctly and courteously. And if by this, as the occasion, a truth may be elicited or a duty eclaircised, with which we have not heretofore been conversant, none can rejoice at it more heartily than ourselves. What then, precisely, is the point referred to in our former remarks, and now to be considered further?

1. It is not whether the settlement of Mr. King over the Hollis-street Church was or was not the index and result of a virtual union between the Unitarian and Universalist bodies; or whether the Unitarians have gained themselves credit by such union, supposing it made. If our very intelligent correspondent in Boston has at all misrepresented the facts of that case, he has done it, we know, unintentionally. We are not responsible for his impressions, and our columns are constantly open to an authorized correction.

2. The question is not whether there have been or have not been the manifestations of sincere piety in individuals trained under the Unitarian system. We may grant this as freely as it is claimed, and still believe—though holding, with Coleridge, that a man may be more and other than his belief, so that a false doctrine shall not necessarily make him a heretic, while an evil heart can make any doctrine heretical—that the certain tendency of error is, and that its realized effect must be if it be left uncounteracted, to dwarf the growth or to prevent the existence of piety in the heart.

3. The question is not whether all men professedly orthodox, agree in their views of the inspiration of the Scriptures. Some may object to a particular statement of that or any other article of the system, or may even intelligently reject such article, while holding firmly—though, as we think, inconsequently—the other elements of the entire system.

4. The real and only question referred to by us, and now to be considered, is this: Whether there is, or is not, a radical discrepancy between the Unitarian and the Orthodox systems, regarding them in their intrinsic elements, and as objective realities; such a discrepancy as should naturally prevent those who hold the latter from exchanging acts of fellowship with the advocates of the former? Undoubtedly we think there is; and it is this thought, of which we desired before, and desire now, to give in a word the grounds. Our full conviction is, that the two systems, if thoroughly examined, will be found to start from different points, to pursue different methods, and to reach different results. They are not identical, or even equivalent. Their diameters are different, and they are not concentric.

The orthodox system commences logically with the recognition of a Divine Law, extending in its authority to all the intelligent creatures of God, and to man among them:—a law spiritual in its requirements, and definite and immutable in the sanctions which fortify it. Following the guidance of the Scriptures, this system sees man, in the person of Adam, in a state at first of free obedience to this law, and the active exercise of the affection it requires. It finds him soon lapsed from this state of holiness into transgression; and thenceforth born, through all the generations of the race, with a nature so inclined to sin and averse from holiness, that in the circumstances in which he is called to act it is no more certain that he will act at all than that he will act sinfully. In the character of man, therefore, and in his relation to the law—still following the Scriptures—it finds the basis of the necessity for Atonement and Regeneration. In some way, such a manifestation must be made, upon the part of Jehovah, of the holiness and authority of the Divine Law, that its supremacy may be maintained, and it may be shown to Cherubim and Seraphim, to man, and to the infinite ranks of the spiritual Creation, that God in remitting its penalty does not abet its violation, before its transgressor can be pardoned. By some means also a higher life than that of nature, even a Divine and everlasting life, must be communicated to the soul, before it can be fitted for the companionship of angels, and the inheritance of God.

And it is just to bring to light this "way of life," that the Scriptures, upon the orthodox scheme, are given. In immediate connection with the record of the Fall, this system finds the Prot-Evangel; the first shadowy announcement of a coming Redeemer. It finds the great Hebrew lawgiver referred to as His prototype. It sees psalmists and prophets occupied with rapturous visions of His coming and work. It perceives the meaning and the mute prophecy of every sacrifice in the ancient Temple. It almost anticipates beforehand that the voices of angels will make the midnight air heavy with harmony when He appears. It freely accepts the record of His miracles; looks on Him as a Divine Teacher: stands trembling and yet triumphant before the agony and awfulness of the Cross, and sees therein the sublimest conceivable manifestation of Divine Love, and Divine Holiness; rejoices in His resurrection; and loves to think of Him as now an Intercessor at the right hand of God for all who trust Him. It welcomes, too, the descent of the Divine Spirit, as the result and consummation of His work; and looks through that for the renewal of the heart.

This system is therefore not a bundle of doctrines, without union and interdependence. It is a whole, compact and complete; and each of its elements stands intimately related to all the rest. The Trinity is not an isolated dogma, but it is vital to the system. Depravity, Atonement, Regeneration, Future Punishment, the Inspiration of the Scriptures,—these are all inherently conjoined; the different parts and pillars of one stupendous temple; a temple supernatural in its origin and its elements, and filled with the radiant glory of the Godhead.

And, on the other hand, the Unitarian scheme has *its* integrity. Doubtless, its adherents vary widely in the modes by which they express it, and some of them develope it with greater intrinsic completeness than do others, and with a more fearless and resolute logic. But still there is among them a substantial agreement. Starting with the recognition of no positive Divine Law, but only of certain abstract principles of propriety and virtue, their system perceives in man a creature of noble, but often misguided powers, who frequently mistakes and sometimes sins, but who is in peril of no Judgment, and no Punishment, save as these terms symbolically express that detriment and pain which are the fruits of wrong-doing; a creature rather unfortunate than guilty, and whose circumstances, more than his dispositions, are to blame for his indoction. What he needs, therefore, upon this scheme, is not Redemption or Regeneration, but Education. He wants clearer views of God and Immortality, and of the requirements of Virtue. And it is this want only which the Scriptures supply. They contain many interesting fragments of ancient history; many maxims in morals and prudence that are weighty and pregnant; much beautiful poetry; some examples worthy of imitation; and though they embrace many errors, though some of their Books are not probably authentic, and others are valuable rather as literary curiosities than as means of edification—still more or less of supernatural agency has been concerned in their composition, they all deserve our attention, and Christ is the highest and most authoritative Teacher, and the most finished Exemplar of purity and virtue that the world has seen. What He said, whenever it can be relied on as correctly reported, is admitted with most Unitarians to conclude discussion, though many would think that he occasionally spoke extravagantly, as in his descriptions of Hell and of Judgment, and others would boldly affirm that he erred and was mistaken. The Epistles are of value, as showing how the truth of Christ operated on the minds of men so constituted and trained as Peter, and Paul, and John. But they have no *authority*, and are to be regarded as substantially on a par with the writings of any eminent but fallible Christian.

Now it is so manifest that we cannot undertake by argument to make it more so, that between this system and the orthodox, there is a difference as broad and radical, almost, as it is possible to imagine. They do not unite really at any point. The Man, the Saviour, the Gospel, the very God, of the one, is not that of the other. The one has Law, Punishment, Depravity, Atonement, Regeneration; the other embraces neither one of the facts which these names indicate. If the one, therefore, is the Scriptural system, the other assuredly is not. And to look for those results which are appropriate to the one, under the natural unmodified operation of the other, is little else than absurd. Either system may be held loosely, as a matter of speculative rather than of practical belief, and thus not leave its impress visibly on the character. But if the two are thoroughly received, as every intelligent and conscientious man would wish to receive doctrines of such importance, into the mind, the conscience, and the heart, then their practical influences must vary widely. The habits—of prayer, of self-examination, of study of the Scriptures; the emotions—relating to the personal state, to Christ, to God, to the Future; the impulses to activity—in repentance and self-consecration; the desires and the efforts—for the diffusion of the truth, for the conversion of men to Christ; the hopes and fears, the anxieties and the joys, the very love and faith, nurtured by the two systems—all must be diverse.

This is all we have to say, and we could not well put it into a smaller compass. We have not intended to argue the merits of the two systems at all, to unfold their specific influences, or to demonstrate which is the Scriptural and which is not, which satisfies best the desires of the awakened and conscious soul, which interprets most fully and satisfactorily the indications of other religious systems, and supplies that which they grope for in vain. This we should love to do, and sometime may attempt; but both our limits and our design forbid it now. Our only aim has been in these remarks to show our Unitarian friends—with whom we are most intimately connected by ties of acquaintance, respect, friendship, and blood—a point which concerns them just as much as it does ourselves; that our system of Truth is not merely a separate, but a radically diverse one from theirs, and should be so regarded. And if we might thus lead them to its candid examination, and so at last to its reception, we should account this work the happiest of our life. For we are assured, in our very heart of hearts—and it is a conviction which grows with every hour we live—that they would find this system more satisfying and full, richer in its resources, nobler in its revelations of God and of His sovereignty, a surer support, a more consoling and elevating Friend, than any they have known.

PRESBYTERIANISM—CONGREGATIONALISM.

Our Presbyterian contemporaries in Philadelphia seem to be greatly anxious about the Congregational churches, and specially troubled at the vigor and success of Congregational movements in this city. Now we assure them that we intend no harm whatever to "the church of their affections." As compared with some members of the great household of faith, we are quite partial to the Presbyterian churches. We have no "passion for conquest," which would lead us "to rejoice in making converts of sound Presbyterians," and we shall not be a party to any "disorganizing movements" among them. If our Philadelphia brethren will take good care of Presbyterianism, if they will decide which is the Presbyterian Church and the General Assembly, and will keep themselves clear of the sin of *schism*, we shall endeavor to take good care that Congregationalists do not "interfere in any way with the rules and discipline of [their] judicatories." We shall certainly "keep the peace" in New York.

The *Christian Observer* reminds us that "the Bible enjoins it on Christian men to '*be courteous.*'" We shall try not to forget the precept. The same text also requires us to "be *pitiful*" And we do really commiserate our brother of the *Observer* for being thrown into such a paroxysm of rhetoric at every intimation of the spread of Congregationalism. He seems to regard it as an epidemic, against which the guardians of Presbyterian interests are bound to take precautionary measures. He is particularly distressed at "the *progressive* spirit" of Congregationalism; at "a restless zeal for innovation and reform," which threatens the institutions of the Bible, including, we suppose, the Abrahamic institution of Slavery. Now in this, as in other epidemics, we would suggest that it is important to guard against all unnatural excitement, and especially against excessive mental agitation.

The *Observer* qualifies our statement of the differences between the two ecclesiastical systems, with the remark that "the Presbyterian Church has *no* tribunals *extraneous* to the Church; nor are its tribunals *above* the Church in the proper sense of the phrase." We affirmed nothing contrary to this. We used the term Church as it is used in the New Testament. We spoke only of a system which appoints a series of tribunals extraneous to and above the individual church"—*i. e. extraneous to and above each local congregation of believers.*

PIOUS EMIGRANTS TO CALIFORNIA.

The emigration to California does not consist altogether of adventurers for gold. Many young men of good moral character, and some of true piety are going out with a view to a permanent settlement. Some companies carry out a minister with them; others go out with a determination to organize churches, and to support the institutions of the Gospel. One company about sailing from this port, have pledged themselves to keep the Sabbath, also to the principle of total abstinence. The same is true of several eastern companies. These facts are an encouragement to Christians to sustain with vigor our missions to California. Two applications have been made within a few days to the American Home Missionary Society, for chaplains to attend companies to that region, and several young men have requested letters of introduction to the Missionaries already there. Bibles, traits, and religious book are going to California, as well as Colt's revolvers and Bowie knives. The number of Missionaries must be increased forthwith.

THE SCRIPTURAL VIEW OF PERFECTION.

We have already shown that obedience is not the ground, nor, properly speaking, a condition of salvation under the Gospel, but an evidence of the genuineness of Christian faith and love. The question now to be considered is, what measure of obedience is requisite for this end?

Is, then, *perfect* obedience indispensable as an evidence of Christian character? What is intended by the expression, "*keeping* His commandments," or having "the love of God *perfected*" in the heart? The principles of interpretation which we were taught years ago, by our honored instructors in theology, and which we have tested again and again, lead to the following conclusion.

There are two senses in which the terms "holy," "perfect," "sanctified," and the like, are used in the New Testament. In their primary meaning they denote absolute perfection—the state of *perfect obedience* already described. This is the import of such words when they occur in commands. "Be ye therefore perfect, even as your Father in heaven is perfect." "Be ye holy, for I am holy." Here nothing short of absolute perfection can be admitted as the standard of Christian character.

In prayer, also, these terms have the same signification; where nothing short of sinless perfection can be contemplated as the object of desire.

But these words are also used in a qualified or restricted import, with a relative or comparative meaning. Nothing in the use of language is more common than that the meaning of a word will change as facts or circumstances require. A word is to be taken in its primary, unrestricted import, unless the nature of the subject, the context, or the obvious scope of the writer, requires us to limit it; yet a secondary meaning sometimes comes by use to supersede the primary. Such changes in the signification of words are very frequent in the Scriptures. Take, for example, the word *death*; sometimes denoting a physical state—the termination of animal life; sometimes the spiritual condition of those who are in sin; and sometimes the state of final condemnation—of eternal misery. The term *life* passes through corresponding changes, in the opposite direction. In these cases, more or less of the primary import of the word is retained, but the meaning is limited or expanded by circumstances.

Now let us see how this applies to the case before us. If we were living under a merely legal dispensation, the terms obedience, sanctification, holiness, and the like, would invariably denote *absolutely sinless perfection*. The meaning of the opposite terms would be alike invariable. If there were but two classes of beings existing under the moral law, the one *absolutely holy*, the other *absolutely sinful*—then there never could be more than one meaning to the term holy, or the term sinful. Each of these terms would denote an absolute state of moral character.

But the fact is otherwise. We are not under a merely legal dispensation; or as the apostle expresses it, "we are not under law but under grace." In this state, such a change takes place in the character of some who were *absolutely sinful*, that they can no longer be said to be sinful in the full meaning of the word. But neither can they be said to be *absolutely holy*. And yet they are in a state of favor with God. What language shall be used, then, to describe their character? Either a new term must be invented, or existing terms must be used proximately. If our object is to distinguish these renewed persons from what they themselves once were, or to distinguish them as a class from those who are *absolutely sinful*, we shall speak of them, in a qualified sense, as "holy," or "sanctified." But if our object is to compare them with the law of God, or with the character of God, the perfect standard of moral character, we shall speak of them as sinful, and deserving of condemnation. And it is only by observing this use of language that we can account for the apparent contradictions of the Scriptures upon this subject. Thus, Job was a *perfect* man and upright, and one that feared God, and eschewed evil: that is his character as drawn by the pen of inspiration; and yet what confessions did Job make of his own sinfulness and imperfection. "I abhor myself," said he, "and repent in dust and ashes."

The first Epistle to the Corinthians begins with an address to them as the church of God, as them that are "*sanctified* in Christ Jesus, called to be saints," or holy ones. And yet, even in the third chapter of the Epistle, as it were on the same page of the letter, the apostle says to these same sanctified, holy ones, "And I, brethren," still calling them *brethren*, "could not speak to you as unto spiritual, but as unto *carnal*, even as unto babes in Christ; for ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" And yet again, a few verses after, he speaks of them as the temple of God, and of the Spirit of God as dwelling in them: and in the sixth chapter he says, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Here, then, were Christians, of whose acceptance with God in Christ Jesus an inspired apostle gives the most unqualified assurance; and yet, in some respects, their conduct was such that he rebuked them as *carnal*; that is, very imperfectly sanctified: and all this in the same letter, and, as it were, in the same breath. Now, who will pretend that these Corinthian Christians were living in a state of perfect obedience to the law of God? Who that reads attentively the record of their imperfections given in these two Epistles, will so dishonor the law of God—will so depreciate the standard of moral excellence, as to assert that they were perfectly conformed to it? But who, on the other hand, will *deny* that they were truly the children of God, that they were in a state of salvation, when the pen of inspiration itself has recorded that they were *washed*, that they were *sanctified*, that they were *justified*, and that the Spirit of God dwelt in them?

By the keeping of God's commandments, then, we are not to understand necessarily a state of entire conformity to the law of God. That would be its meaning, and its *only possible* meaning, under a system of mere law. But all such language, as we have seen, is modified by the peculiarity of this system of *grace*. The spirit of obedience, the disposition to do whatever God requires of us, the hearty consecration of our powers to his service, is the only satisfactory test of love to him. Our aim must be to keep the commandments with our whole heart. There must be no defect in our *purpose* of obedience; and yet through the imperfections of our nature we are liable to defect in the execution of that purpose.

But, are we not told by John, that "whoso keepeth his word, in him verily is the love of God *perfected*." What then is the meaning of this? Does it teach that those only can know themselves to be the followers of Christ who are living in a state of perfect love, of absolutely sinless perfection? We do not think that this is the meaning of the apostle. Look at the point which he is aiming to establish, viz., that *obedience* is necessary to prove the *genuineness* of love. "He that saith I know him," who professes to be spiritually acquainted with Christ, or in other words to be a Christian, "and keepeth not his commandments," does not obey the known will of his Lord, "is a liar, and the truth is not in him." He makes a false profession, and is unworthy of the Christian name. But on the other hand, he who keeps the commandments of Christ—who obeys the known will of his Lord—thereby proves the sincerity of his profession—makes his love complete by action—carries it out so as to make his profession and his character consistent and harmonious. Obedience is the completion—the perfecting of love.

Thus it is elsewhere said, "My strength is made *perfect* in weakness." The reality, the genuineness of my power and promised aid then appears. So love is perfected, filled up, demonstrated to be real and sincere, fully developed by obedience. Such a use of the term perfect, when applied to *character as it actually exists*, is very common in the New Testament. We have already said that in commands, as the subject of prayer, as denoting some specific perfection (*e. g.* in knowledge or in the exercise of conscience) in these and similar cases, the term perfect denotes absolute, sinless perfection. The nature of the subject requires that the word should be understood without limitation.

But in other cases the same rule of interpretation—the nature of the subject—requires that we should put some limitation upon the meaning of the term. And this is the case when the word is used to denote the *actual* character of Christians. Then the word means *real, sincere, genuine*; implying also a full and symmetrical development of Christian character. We have already referred to Job, who is called a *perfect* man, and yet who abhorred himself. So we read that "King Asa's heart was *perfect* with the Lord *all his days*;" (1 Kings 15: 14,) it was not an occasional perfection, but life-long; and yet this same "perfect" man became so angry with the Lord's prophet for his fidelity, was in such a *rage* with him, that he shut him up in a prison-house, and he "oppressed some of the people the same time:" and when he became diseased "he sought not to the Lord, but to the physicians." (2 Chron. 16: 10–13.) This was certainly a modified perfection; we doubt whether it could have been affirmed of him at any given moment of time, that *he was in all respects as good a man as he ought to be, or could be.*

Paul speaks of himself and others as *perfect*, though evidently in a qualified sense. "Let us, therefore," he says, "as many as be *perfect* be thus minded," (Phil. 3: 15,) and yet he tells us in the context that he does not speak as though he "had already attained, either were already perfect." Again he says to the Corinthians, "In malice be ye children, but in understanding be ye men"—*τελειοι perfect; i. e.* in understanding be *mature* as men are in comparison with children.

These cases will serve to illustrate the qualified use of the terms perfect and perfection in the Bible. Is not this the sense of the passage under consideration? Does not John here intend to say that keeping the word of God, observing his commandments, or loving the brethren, *proves* our love to be sincere or genuine—shows that we are not making a mere profession, but that we really possess the love of God in our hearts—that our declarations and our acts form one complete and harmonious whole? Thus in the third chapter he says, "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in *deed* and in *truth*," *i. e.* let our love be perfect love—real, genuine, sincere.

This very same writer, in this very same epistle, recognizes the imperfect state of Christians in this present life. He exhorts those whom he calls his "little children," those who had been converted through his ministry, to be watchful against sin, and then directs them, when they fall into sin, to resort at once to the intercession of Jesus Christ, the great advocate; and in Chap. 5: 16, he alludes to sins of Christian brethren which are not unto death, but from which they may be recovered by prayer. He does not regard Christians as being such at one moment, and sinners the next, but as having a genuine Christian *character*.

The theory stated at the outset contemplates no such thing as a predominant state of mind known as character, but only a succession of distinct volitions, some good, some bad.

The language of our Savior himself on this subject is worthy of regard in this connection. He tells the disciples that they are clean, or *pure*, through the word which he has spoken to them, (John 15, 3.) He represents them as being united to himself as branches to the vine. And yet he says, "Every branch that beareth fruit, he (the Father) purgeth it, (pruneth it,) that it may bring forth *more* fruit." That is, every professing Christian who gives evidence of real piety, is disciplined that he may be weaned from the world, and made more holy. But why is this, if his love, whenever it exists at all, is necessarily perfect love? and his obedience necessarily perfect obedience?

We think that we have now presented the Scriptural view of Perfection. We lay no claim to originality; we have only spread out for popular reading those principles and arguments which have been conclusive to our own minds. We think this is the true view; and if so, it is plain from the Scriptures that a man may be a true, sincere Christian, washed, sanctified, justified, united to Christ as a branch to the vine, having the Spirit of God in his heart, and yet may not be in a state of absolute sinless perfection, may not render perfect obedience to the moral law. This view is important, to guard against despondency on the one hand, and presumption on the other. If perfect obedience to the moral law is the condition of salvation, the great body of Christians must give up their hope; while the few, yielding perhaps to the flattery of their own hearts, and practically, though unintentionally lowering the standard of moral character, will deceive themselves, and cherish a false and an injurious hope.

Let it not be thought, however, that it is our wish as Christian editors to discourage any from aiming at perfection. There is such a thing as Christian perfection—perfection in the most absolute unqualified sense. This perfection is attainable, and should ever be our aim. We would urge our fellow-Christians to it by all the motives of the word of God. But we would have them beware lest in their eagerness to experience that blessed state, they mistake something else for it, and deceive their own souls, and put dishonor upon the law of God. The character of Christ is the only model for the Christian. We should aim to possess a *character* like his.

But while one may be a sincere Christian though he comes short of perfect obedience to the law of God, let it be remembered that no man can be a Christian who does not keep the commandments of Christ, who has not consecrated himself entirely to the service of his Lord, and who does not *live* in obedience to his commands. He who claims to have faith in Christ, or love to Christ, to *know* Christ as his Redeemer and his Lord, and yet who has not the spirit of obedience, who is not heartily devoted to him, who does not delight to do the will of Christ, "is a LIAR, and the truth is not in him;" and all liars and hypocrites shall have their portion "in the lake that burneth with fire and brimstone, for ever and ever." Alas, that there should be such deceivers in our churches!

AMERICAN BIBLE SOCIETY.

We are pained to learn that news was received yesterday by telegraph, of the decease of Rev. Noah Levings, D.D. He died at Cincinnati, yesterday, (Wednesday, Jan. 10th) of congestion of the lungs. Dr. L. had been a laborious minister of the M. E. Church, for above thirty years, and for four years Financial Secretary of the Bible Society, to which station he was called on the resignation of Bishop Janes.

By a singular coincidence, the Board of Managers, at their regular meeting on last Thursday, made choice of a third secretary, of which the official announcement in the *Record* for January, is as follows:

"A THIRD SECRETARY.

"The great extension of our territory within the last few years, and the increase of the Society's business both at home and abroad, led the Board some months since, to feel that an additional secretary must be employed. We have now the pleasure to inform those interested, that the Rev. Samuel Ireneus Prime, late editor of the New York *Observer*, has been appointed to the above office, and has signified his acceptance of it. From his extensive knowledge of the country and the world, his habits of business, talent for public speaking, and catholic spirit, there is room to hope and expect that the cause of the Bible, to which he has long been in heart attached, will receive a new and onward impulse."

DEATH OF REV. A. N. DA SILVA.

Departed this life, at New York, on Wednesday, the 10th of January, 1849, at 3 o'clock, P.M., the Rev. ARSENIO NICOS DA SILVA, aged 49, pastor of the congregation of Portuguese exiles from the Island of Madeira. The apprehensions we expressed last week have been sadly realized. This excellent man has seen the end of all his persecutions, all his sorrows, and all his sufferings. For five years he has been a sufferer for the name of Jesus, in all the forms of trial which good men have been called to endure in the worst of times. Yet he possessed his soul in patience, and said, with a heavenly smile, "God is good—very good." The loss to his hunted and impoverished flock, a part of them in this city, and a part of them in the island of Trinidad, is irreparable, in a worldly view, and can only be made up by those spiritual consolations which God is willing to give to his children. His wife remains in Madeira, being still a Roman Catholic, as is also his only daughter, married to a distinguished judge in that island. May the end crown the work, and carry to their minds a saving conviction of the true religion. And may this event be made the means of doing more for the spread of truth among the followers of Rome, than all the deceased has done, or would have done, in a long life.

PROFESSIONAL COURTESY.

The appearance of *The Independent* was greeted by the religious press of this city with the customary courtesies which mark the intercourse of gentlemen of the profession. The New York *Observer* alone withheld its recognition of our existence, until after the appearance of the fifth number of the paper; when an advertisement, sent and *paid for* by our publisher, brought out the following notice:—

"THE INDEPENDENT.—In another column we insert to-day the advertisement of our new contemporary, the organ of Congregationalism. The size of the paper is equal to the religious papers of the day, and it is neatly printed. None of the gentlemen named in the editorial corps relinquish their pastoral charges, and the lack of constant or superintending care is supplied in the person of the assistant, the Rev. Joshua Leavitt, long and extensively known as the editor of the *Emancipator*, of Boston."

We consider this worth the money we paid for the advertisement, which was one dollar and fifty cents, federal currency—although the files of letters in our publication-room show that *some* of the subscribers to the *Observer* had already, through other channels, learned with pleasure the existence and character of *The Independent*. And we hope our neighbors are paid for their labor.

ROBBING GOD.—While a contribution was being taken up at the Tabernacle, a few weeks since, in aid of the Irish mission, a person gave one of the collectors a three dollar bill, and requested him to take out fifty cents, for the object, and return him the change. This was done accordingly. On examination, the bill proved to be *spurious*, the institution on which it was drawn never having had an existence. The speculator made two dollars and fifty cents. "Will a man rob God?" Few would be guilty of an act of such meanness. But do not many rob God of time, of talents, of property, which are his? Do not many seize his favors and give him that which is worthless in return?

REV. S. D. COCHRAN.—A letter from this gentleman, explaining more fully his views of perfection, will be found upon our first page. It was crowded out last week.

REGIUM DONUM.

Blackstone somewhere says that an "&c." covereth much weighty matter; so a Latin phrase sometimes covereth much iniquity. The religious public have of late been made familiar, through the newspapers, with the phrase *Regium Donum*, in connection with the Presbyterian Church in Ireland; yet it is not generally understood how much that phrase covers.

The *Regium Donum* (*royal gift*) is an annual grant of public money in aid of the maintenance of the Presbyterian clergy in Ireland. It was instituted by William III, in 1690, in acknowledgment of important political services rendered the crown in troublous times by Protestant dissenters (chiefly Presbyterian), and was originally a grant from the king's privy purse. But in the year 1790, it was remodelled, and charged upon the Consolidated Fund, subject to an annual grant of Parliament. According to the Congregational Calendar for 1848, the following is the amount of this grant, and the manner of distributing it:

"It appears from Parliamentary papers that there are four Presbyterian bodies in Ireland that participate in the annual grant of £36,214, viz., The Synod of Ulster—The Seceding Synod—The Remonstrant Synod—and the Synod of Munster. The first is the most important, and is described in its own documents as 'The General Assembly of the Presbyterian Church in Ireland,' and comprises 36 Presbyteries, 495 ministers, and 467 congregations. Amongst these *four* bodies there are

62 ministers, at £100 Irish each per an.,	£5,722
423 ministers at £75 ditto.	£29,285
	£35,007

Our readers have been informed of the arrival in this country of a deputation from "The General Assembly of the Presbyterian Church in Ireland"—Rev. E. M. Dill, D.D., and Rev. J. Simpson—who have come to solicit aid for the domestic missions of that church. Soon after their arrival, the *N. Y. Evangelist* very properly advised the public of the connection of these gentlemen and their church with the *Regium Donum*, and cautioned the American churches against giving their countenance in any manner to the union of Church and State. We quote the following excellent remarks from the *Evangelist* of Dec. 7:

"The Irish Presbyterian Church is a *quasi* established church, aided by the government in the bestowment of what is called the *Regium Donum*; and, of course, under the control of the government to a greater or less degree, and injured by the union of Church and State. The policy of the General Assembly's Home Mission Scheme is, as we understand it, to assist feeble churches until they have grown to be large enough and able enough to entitle them to the *Regium Donum*, and then they leave them to themselves, having got them fairly under the control of the State, and involved in all the peculiar evils of the establishment. So that, in fact, the donations to this Home Mission Scheme are donations to enlarge the Irish Presbyterian establishment—to perpetuate that blight and ruin of the spirituality of the churches, the connection of Church and State. We may be mistaken as to the scope and practice of the General Assembly's Scheme in this respect; but at a time like the present, when the sin and the shame of this adulterous union of Church and State begins to be felt all over Europe, and when unprincipled English statesmen are using this very Irish *Regium Donum* as an argument for endowing Popery in Ireland, it will not be strange if American Christians pause a little before they do much for extending and perpetuating it."

These remarks called forth from the Rev. delegation an official reply, which from its tone, might be taken as itself an act of royal favor. They dispose of the main question thus summarily:

"1. Your statements that 'the Irish Presbyterian Church' is a '*quasi* Establishment,' and again, that she is an 'Establishment,' are incorrect. *Endowment* is a very different thing from *Establishment*."

Very true; Endowment is a different thing from Establishment. Our dictionary taught us that long ago. But a *stated annual* grant to a church from the state exchequer *dispensed through the officers of the crown*, justifies the remark that that Church is a "*quasi*" Establishment.

"2. Your statements that the Irish Presbyterian Church is, 'of course, under the control of the government to a greater or less degree,' and that she receives the small sum called *Regium Donum*, 'on certain conditions,' are not only incorrect, but without the least foundation in fact, as is known to every one acquainted with her history."

So *say* the delegation. But what are the facts. The *Regium Donum* is at the disposal of the Lord Lieutenant of Ireland, and any clergyman obnoxious to him or to the government, could be deprived of his pittance at discretion. To facilitate the distribution of the money each of the four bodies named above has a *government* agent or paymaster, who remits quarterly to each minister his share of the parliament grant. Three of these paymasters are ministers, and they are compensated for this service at the following rates; the agent for Ulster receives £320; the agent for the Remonstrant Synod, £120; the agent for the Synod of Munster, £30; and the agent for the Seceding Synod, a layman, receives £215. If in these circumstances the Presbyterian Church in Ireland is not in any degree "under the control of government," both human nature and clerical nature must have attained to uncommon purity in the Emerald Isle.

The *conditions* on which the *Regium Donum* is bestowed, are the following:

"To entitle any endowed congregation to be placed on the annual parliamentary estimate, the presbytery to which it belongs must, through its moderator and clerk, certify to the Irish government, within fourteen days after the 31st March in each year, according to the annexed form of certificate:

1. That the congregation has had a regular church or meeting-house of its own, in which it has worshiped during the preceding year.
2. That the congregation has had an ordained minister during such year.
3. That during such year, the congregation has consisted of at least twelve resident Presbyterian families, the term 'family' being understood to comprise the head and the majority of its other members, or of fifty resident Presbyterian individuals; such Presbyterian families or individuals being *bona fide* constituents of the congregations. And,
4. That during such year the minister has been in the *bona fide* receipt of a congregational income of at least £35.

"In any case where it shall appear that the required conditions have not been fulfilled for the specified period, the congregation will not be placed on the estimate until it has been certified that they have been again fulfilled during the preceding year.

"In case of a subsequent non-fulfilment of the conditions within the period of ten years, the congregation will not be replaced on the estimate until it has been certified that they have been again fulfilled during the two preceding years. And,

"In any case where such non-fulfilment shall have lasted for more than two consecutive years, the congregation will not be replaced on the estimate until it has been certified that the conditions have been again fulfilled during the three preceding years.

"The certificate must in all cases show the total amount of income actually received by the minister during such period, distinguishing its several sources, the amount derived from each of these, and the annual value of any free house or glebe.

"Similar requirements are made of any congregation desiring to be endowed."

These rules are prescribed by the Irish *government*. The first class of stipends of £100, are to be reduced to £75, as the present possessors are removed by death.

"3. Your intimation that the church's 'connection with the state, is the blight and ruin of her spirituality,' is so entirely contrary to fact, that we are prepared to prove she is much more prosperous and efficient than those Irish churches not connected with the state."

If the proof of this point is at hand we should like to have it. The Presbyterian church in Ireland may be "more prosperous and efficient than those Irish churches not connected with the state," for other reasons than because she is endowed, and they are not. The fact that the Congregational churches in Ireland are called to contend with the overpowering social and political influence of the Established church on the one hand, and the Endowed churches on the other, may be a sufficient reason for their numerical weakness, though it must in the end prove to be an element of spiritual strength.

But we should like to be informed how the spiritual strength of the Presbyterian church in Ireland is estimated. By the number of her congregations or communicants? What then are the conditions of membership? Are the twelve Presbyterian families which by worshiping together for one year become entitled to the *Regium Donum*, always registered as good and faithful members of the Presbyterian church? Is pecuniary ability or spiritual regeneration the standard assumed in making out the roll of the Church? Is a certificate of membership in the Presbyterian Church of Ireland received by her sister Congregational churches as *prima facie* evidence of the regenerated character of him who holds it? Is it so regarded in this country?

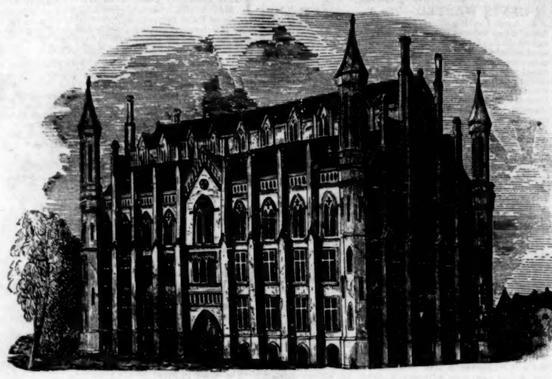
What is the effect of the *Regium Donum* upon the *liberality* of the congregations? Do any ever feel able to dispense with it? As a congregation increases in numbers and wealth, is there an increased readiness in contributing the balance of the minister's salary? Or does the fact that he is in receipt of a yearly stipend from government render them comparatively indifferent about his support, and keep their treasury always poor? We would thank the worthy delegation to be a little more explicit upon such points as these. We ask for information.

Passing by the fourth paragraph of the statement of Messrs. Dill and Simpson, which relates to the Free Church of Scotland, we come to the fifth and last.

"5. Your assertion that 'the policy of the General Assembly's Home Mission Scheme is, as we understand it, to assist feeble churches until they have grown large enough and able enough to entitle them to the *Regium Donum*,' &c.—'so that, in fact, donations to this Home Mission Scheme, are donations to enlarge the Irish Presbyterian Establishment,' is not only incorrect, but calculated to leave on the reader's mind a most injurious impression. Like every faithful church, we feel bound to provide the more destitute Presbyterian districts within our bounds with the Gospel, not, we trust, from low motives of 'policy,' as you are pleased to allege, but from a solemn sense of duty. But every farthing spent in this work, is contributed by *ourselves*, while the contributions of *other churches*, whether in Great Britain or America, are applied to the great branch of our mission—that to the Roman Catholics of Ireland. And our Church, as such, is no more benefitted by such 'donations,' than are your churches by donations to their missions amongst the American Indians."

This reads plausibly enough, but let us examine it closely. What is the object of the mission of the General Assembly to the Roman Catholics of Ireland? Is it not to enlighten them, to convert them to the Protestant faith, to bring them into the true fold of Christ? Very well. If then a number of Catholics in any one place are converted, shall they not be gathered into a church? Is it not intended that the missionary and the pastor shall follow the colporteur and the Bible-reader, so that the results of their labors may be permanently secured? And will not churches organized under the direction of missionaries of the General Assembly, be Presbyterian churches, (for we take it that the Assembly employs Presbyterians only as its agents) and as soon as they can comply with the conditions, will they not receive the *Regium Donum*? If so, donations to this Home Mission

THE "FREE ACADEMY" OF NEW YORK CITY.



THE FREE ACADEMY.

This Institution, one of the noblest of our public charities, is to be opened on Monday, Jan. 15th, for the examination of candidates. The prerequisites for admission to its privileges are, that a student shall have been a pupil in the Common School nine months, and shall pass a good examination in Spelling, Reading, Writing, English Grammar, Geography, in all the Rules of Arithmetic, and in the History of the United States. Similar examinations for admission will in future take place semi-annually.

The Faculty now consists of

HORACE WEBSTER, LL.D., Principal.
EDWARD C. ROSS, Prof. of Mathematics.
GERARDUS DOCHARTS, Assistant Prof. do.
THEODORE IRVING, Prof. of History and Belles Lettres.
JOHN J. OWEN, D.D., Prof. of the Latin and Greek Languages, and Literature.
C. WOLCOTT GIBBS, M.D., Prof. of Chemistry.
JOHN KOEMER, Prof. of the French Language.
AUGUSTINE J. MORALES, Prof. of the Spanish Language.
THEODORE GLAUBERSKLEE, Prof. of the German Language.
PAUL P. DUGGAN, Prof. of Drawing.

The course of instruction in this noble institution is intended to be on the most liberal scale, and ample provision will be made, not only to enable the student to pursue any particular branch, in reference to his future calling, but to obtain as complete a classical and scientific education as is furnished in any of our colleges or universities. We look upon the Free Academy, as one of the most important institutions in our land, and shall watch its incipient operations with great interest, as upon the wisdom and efficiency of its faculty, and the manner in which they enter upon their highly responsible labors, will depend in no small degree, the character and usefulness of the institution for years to come.

The edifice stands on Lexington Avenue and Twenty-third Street.

The following statement, in respect to the size and plan of the building, we have copied by permission, from the "School Architecture," an excellent work published by A. J. Barnes & Co. of this city.

"Its length, exclusive of all projections, is 125 feet, and the breadth 80 feet. The height to the eaves, 65 feet, and to the top of the gable, 100 feet. The height of the towers is 110 feet. The building is divided into a basement, three stories, and a great hall under the roof. The basement is nine feet in height, and arched to afford ground for exercise in bad weather. In it are also the janitor's lodgings, the chemical laboratory, and the closets for the hats and clothes of the students. The first, second, and third rooms are divided into four great rooms, by two wide spacious halls, which are carried through the center of the building longitudinally and transversely. Two of these rooms on each floor are divided, affording smaller rooms for recitation, &c. Above three stories, is the great hall, 125 feet long by 60 in breadth, divided by the king and queen posts of the roof, which are made ornamental, into these aisles, the centre one of which is 40 feet in height, and the two side aisles each 20 feet in height. The ceiling of this room is of wood, immediately under the roof, of which it forms a part, and it is ornamented with carved ribs of wood, in the manner of the old college halls of Oxford and Cambridge. It is lighted by windows at the ends, and by dormers in the roof, and when finished, will probably be the largest and finest collegiate hall in this country. The expense of the building, without the furniture, will be $46,000."

The projection of this magnificent public work, originated with the Board of Education, who applied to the Legislature, in January, 1847, for authority to establish the Academy. This was granted, by an act passed, May 7th, 1847, providing that the question should be submitted to the people, voting by ballot. The result of this vote was triumphant; out of 22,813 votes, 19,404 were in favor of the scheme.

THE AMERICAN ART-UNION.*

This Association, formed some years since for the encouragement of the arts of Painting and Sculpture in this country, held its annual meeting at the Broadway Tabernacle on the evening of the 22nd December, for the reception of the report of its officers for the year, and the distribution among its members of the paintings collected. About sixteen thousand persons were found to have made themselves members of the Association for the year, by the payment of the fee of five dollars; and of course some eighty thousand dollars had been transmitted to the Trustees to be expended by them in the purchase of works of art. These works as collected form a gallery of art, which is always open for inspection at the Rooms of the Union on Broadway; and at the annual meeting they are distributed by lot among the members for the year. On the recent occasion, almost the whole interest of the audience, and of the Association, was centered upon the allotment of a series of paintings by the late Thomas Cole, called the Voyage of Life—a series, of the character of which many of our readers are already apprised, and upon a description of which we have no space to enter. The series was executed for the gallery of the late Samuel Ward of this city, at a cost of $6000—and its truly admirable character, both as a work of art and a suggestor and quickener of thought, made it a highly coveted prize. It fell to the lot of a young man in Binghampton, N. Y., of the name of Brodt.

Many persons have felt scruples about becoming members of this Association, on account of the mode in which its collections are distributed; feeling that the same objections which apply to lotteries, strictly so called, apply with at least a degree of force to the Art-Union. We do not feel called upon now to discuss this question, and perhaps should not convince our readers of the correctness of our positions if we did. But there is one feature in the administration of the association, one result rather of its establishment and successful conduct, in which, as Christians and as patriots, all must rejoice. It is, the diffusion by its instrumentality throughout our country, and often among those who could illy afford to purchase them at their cost, of the works of our eminent American artists.

The whole number of paintings distributed the present year, if we remember aright, was something over four hundred. Many of these—too many of them—were poor affairs, faulty in conception, and more faulty in execution. But many others had great and various merit, and would truly ornament and honor any drawing-room or gallery. And these have gone in all directions; like the central jewel of the whole collection, to those who could never otherwise have aspired to their possession. And wherever they have gone, they will shed influences through their circle, to purify and instruct. They will be as fountains of joy by the domestic fireside. The sunshine which they diffuse will stream upon the mind. They will be teachers of taste, of charity, of social purity, of general intellectual culture. The atmosphere of the dwellings into which they have entered, will be enriched by their presence. The spirit of beauty will enter with them, and the family will be purer for the lessons which they teach.

We do not believe at all—as it is quite unnecessary for us to say—that piety and taste are identical in essence, or are necessarily allied. But it certainly is true that that which elevates the thoughts, and makes them less worldly, that which kindles or quickens the sentiment of taste, that which places habitually before the mind a Presence of Beauty, will silently prepare that mind for a reception of Christian truth in its fulness and power, or for a nobler and more symmetrical development of the Christian character. And in this aspect we rejoice in the success of this association, and only hope that the gentlemen concerned in the collection of its paintings will be more careful in their selections for the present year than they were for the past.

* If the items of intelligence with which this article opens shall not prove new to many of our readers, we must find our excuse in the fact that it was prepared the week after the meeting of the Union, but has been by press of matter excluded till now.

TIME OF MAILING "THE INDEPENDENT."—A friend down East, who sends us a good list of subscribers, puts this question:

"Can you not get our package into the mail so that it will come out of New York on Wednesday afternoon? that is, on the supposition that you print on Wednesday, as the *Evangelist* does. If they leave in Thursday's mail, they get here on Saturday night, and lie in the Post-office till Monday morning. You will find a great advantage in getting your paper to the greatest possible distance in the country before the Sabbath. If you could meet our wishes, I do not know but we could double the number of subscribers here at once."

We are indebted to our friend for his kind interest in behalf of *The Independent*, and should readily do anything in our power to meet his suggestions; but our paper goes to press on Thursday morning, the day of its date, and therefore we cannot send off papers until the afternoon of that day. This ought to carry the papers pretty well toward "Down East" before the close of business on Saturday. We think the wishes of our friends, at least to the Penobscot, will be met without fail in a few months—that is, as soon as the railroad from Portland to Augusta comes into operation. These railroads are greatly extending the circle in which papers can be received from New York within 48 hours of the time of publication.

HEALTH VOYAGE.—The *Protestant Churchman* recommends the Bermuda Islands as a place of wintering for invalids, and thinks they are entitled to be considered the Madeiras of the Western Continent, being on the same parallel of latitude. The establishment of the secondary Cunard Line will make the voyage easy and pleasant. Persons desirous of proceeding to Bermuda, can ship at New York or Boston in the steamships to Halifax, transfer themselves there to the Bermuda boats, and will arrive in Bermuda in five to seven days from their first starting.

LETTER FROM IOWA.

WAPELO COUNTY, IOWA, Dec. 8.

A Word from a Congregational Minister.

It is not ten years since the first Congregational Church in this State was organized; and now we have sixty churches, Congregational and New School Presbyterian; one Presbytery and two Congregational Associations. One of the Associations is about to be divided, on account of the number of its members, and the distance of their residences from each other. Denmark Association recently held a stated meeting at Eddyville, on the Des Moines. An unusual degree of devotional feeling was manifested, and anxious solicitude for the interests of religion in the churches. Though we are left to deplore the absence of the special influences of the Spirit, we are happy to know that our infant churches are walking in love and unity, and are exerting a healthful influence on the communities where they are located.

It is delightful to see so many churches planted in this beautiful valley of the Des Moines, where Abner Kneeland located his "Elysium," and boasted that he would raise up a generation that should know no God. The prospect of the speedy improvement of the river for steamboat navigation, is giving energy to every department of enterprise, and drawing a multitude of people to this part of the State; but, in general, they are worldly adventurers, seeking their fortune by speculation, and have but little concern for the moral and religious character of the community. To counteract these deteriorating influences and sanctify this spirit of enterprise, we need more active effort, more holy living on the part of professing Christians here; and we greatly need an additional number of able, self-denying, laborious men, who will not count their lives dear unto them, but can willingly endure hardship, as good soldiers, in preaching the Gospel of Christ.

In view of the growing demands of this portion of the State, and of the State at large, and of the entire Valley of the Mississippi, we look to the American Home Missionary Society as, under God, our only hope. We rejoice to see the self-denying efforts that are made by eastern Christians, to plant the institutions of the Gospel on a permanent basis in this important field. May God reward them, in this world, a hundred fold, and, in the world to come, give them everlasting life.

MISSIONARY INTELLIGENCE.

AMERICAN BOARD.

CHINA.—"The first church building without a steeple" ever erected in China proper, has just been finished at Amoy. It is 55 feet in length, and 33 in front, with a portico after the Etruscan style, which charms the natives with great wonder. Cost $3000; without bell or clock; both of which are much needed. Mr. Pohlman writes, Sept. 20:

"What is to be done for more men? How the zeal of the Roman Catholics is rebuking us! Eleven men came out by the last steamer; and the same number of 'Sisters of Charity' arrived at Macao a short time since. The Romanists spare no money, and throw away no time. The quickest means are the best, let the cost be what it may."

NEW VERSION OF THE NEW TESTAMENT IN CHINESE.—Rev. E. C. Bridgman writes from Canton, Aug. 25, giving many interesting details connected with the joint movement of all the Protestant missionaries to prepare a new and satisfactory version of the New Testament in Chinese. He says the Chinese have been idolators from the earliest period noticed in their history; that they have no knowledge of God, or of the immortality of the soul; nor have they, until modern times, been at all influenced by revealed religion. More than 2000 years before Christ, we see their monarchs offering sacrifices to false gods. They are almost without a conscience, and have no word by which to express this faculty of the soul. Of course all the facts and doctrines of revealed religion are new to them, and have to be communicated in the language as it is. Says Mr. B.:

"We are obliged to take their words, with the meanings which have been current for thousands of years, and employ them in a sense essentially new. For example, we must take the word 'Shin,' commonly used to denote the imaginary beings whom they adore and worship, falsely called gods, and use it for the true God, as he is revealed in the Scriptures. So of the soul; so of heaven; so of hell; and so of a multitude of other words. Our ancestors, who translated the Old and New Testaments, had a language in which the grand truths of revealed religion had already been expressed and made familiar. Not so with him who translates the Bible into the Chinese language."

Again, there is no written language so different from all others as the Chinese; and no other is acquired with so much difficulty. Although it cannot be proved that Satan had any especial agency in the formation of this more than of any other language, at the confusion of tongues, we can scarcely conceive of a tongue better adapted to his designs, as none has proved so efficacious a barrier against the light of revelation. The translator can neither transfer words, nor coin new terms; but must seize foot-hold of the sense of the original, and then strive to express *the same sense* in the Chinese character. The knowledge of the language hitherto attained by foreigners is very limited indeed. The Scriptural versions of Morrison, Milne, Marshman, and others, were hastily made, by men who were but as pioneers in the study of the language, and aided by assistants who were far from being of the first class of scholars. Even now, there are few who can write Chinese with even tolerable facility, in a plain and perspicuous style; not one who would submit an essay of his own to a well-read native student, without feeling certain that it was open to numerous corrections—having errors in style which no Chinese could commit. The former versions were all hastily made; and all subsequent revisions have been hasty and imperfect. Hence the resolution adopted by a meeting held at Hongkong, in 1843, to form a general committee, to make a thorough revision of the whole Bible.

Mr. Bridgman now gives the proceedings of the delegates. Messrs. Bridgman, Medhurst, Berne, Stronach, and Lowrie, who met at Shanghai, on the 28th of June, 1847. Sundry rules were adopted in regard to the method of proceeding, the mode of writing proper names, &c.: the work was commenced on the 1st of July, and 17 verses of Matthew completed, except the word "Spirit." On the 5th, they came to the word "God," in v. 23, on which a discussion arose.—Mr. Medhurst had translated it *Shangti*, others preferred *Shin*, and after considering the question until Nov. 23, they agreed to refer it to the several missions.—Mr. Bridgman thinks *Shin* is to the Chinese what *Elohim* was to the Hebrews.

On the 5th of January the work of translation was resumed, working from 10 to half-past 2 o'clock, Mr. Milne taking the place of Mr. Lowrie. It was not till May 31 that they finished the book of Matthew. July 17th, the book of Mark was completed—that being comparatively easy. But Luke's style is much more difficult to translate. At the date of the letter, Aug. 25, they had not reached the end of chap. vi. They are, in fact, making a new version, as they found no one of the former versions suited to be even the basis of their work. Mr. Bridgman says:

"We had proceeded but a little way with Matthew before Dr. Medhurst utterly discarded what he had previously done alone. On reaching Mark, which had been revised by the brethren at Amoy, and in which Mr. Stronach had taken a chief and leading part, he followed Dr. Medhurst's example. In fact, to be brief, all the revisions made at the several stations will be set aside, or rather superseded, being confessedly, like the old and earlier versions, full of imperfections, neither idiomatic nor close to the original. To these two points we all direct our efforts. We wish to express the exact sense of the Greek text, in a style as idiomatic as the nature of the case will admit. We assume that the original can be translated into good Chinese; and we proceed on the principle that the sense is never to be sacrificed, nor even the manner and style, unless Chinese idiom absolutely requires it."

Such a work cannot but command the confidence of men for its fidelity.

CONSTANTINOPLE.—In a recent letter, Mr. Goodell describes, in tender terms, the changes and separations that are taking place in the mission. Mr. Dwight and his family have been compelled, by ill health, to retire for a season to Malta; Messrs. Schauffler and Hanes, with their families, have been driven, by fire, to Bebek, and only Messrs. Goodell and Everett, the oldest and youngest members of the mission, remain at Pera. The people also are changing. There is now no obstacle to public preaching anywhere. The persecuted Armenian believers, who were driven together by a common danger, are now freed from peril, and scattered abroad, where they will require several churches to be formed and pastors to be procured. This will all tend, no doubt, to the furtherance of the Gospel.

"One of these churches will undoubtedly be in Hass Koy, where more than twenty members of the church, with their families, already reside, and where there is a great waking up of a spirit of inquiry among their neighbors. Another will of course be in Constantinople proper. Instead of regretting these changes, we rather rejoice in them, and hope that we may soon have a dozen evangelical churches and pastors in the great city; even though the members may be multiplied the less our services should be needed."

AINTAB.—This is now one of the most interesting points in Western Asia. In no other place does it appear that the work of God is going on so rapidly. A letter is received from the church to Mr. Van Lennep, dated Oct. 7, of which the following is an extract. It seems as though it might have been written in the days of Paul:

"If you wish to learn our state, praise be to God Almighty! we are full of joy on account of God's goodness, and of his secret help. The kingdom of Christ is spreading. The signs of it clearly appear. We boldly bury our dead, and openly perform our religious rites; although there is no lack of persecution at the same time. But with the help of your prayers, God is our protector in all our trials. It is now about nine months since our church was formed. The original members were seven, one of whom was translated by the will of God, by a disease called cholera. Since then another examination has taken place for the communion, in the presence of Rev. Mr. Schneider; and this month we have enjoyed our second communion season. The new members are twelve men and five women. Pray God that he may increase our church; and that these new members may remain firmly fixed in the faith of Christ."

From a letter of Bedros Vartabed, it appears that one hundred and fifty persons were present at this sacramental season.

Such is the importance of Aintab that the Prudential Committee deem it expedient that two missionaries should be stationed there as soon as possible.

MALTA.—Mr. Dwight's letter, dated Oct., 27, to which we alluded in our last, gives a striking comparison between the state of things in 1830 and that now presented. The Maltese remain as ignorant and as devoted to their superstitions and to the Pope as ever. But the beggars have scattered to other parts of the Levant. Protestantism has lifted up its head. Then the policy of the British government required every possible concession to Popery, and Protestantism was kept as much as possible in the back-ground. Now every possible prominence is given to the latter. Besides the Protestant church, a conspicuous building, there is a chapel, now occupied by preachers of the Free Church of Scotland. A very interesting *reunion* is held one evening in the week at the house of the English military chaplain, Rev. Mr. Hare, for tea, prayer, and free conversation; in which "clergymen and laymen from several different denominations of Christians are present, and, in the most free and fraternal manner, take a part in the services. Their petty differences are forgotten; while the great things in which they are all agreed are brought forward and discussed; each one, apparently, loving to sit at the feet of all the rest, that he may learn something more than he already knows of the wonderful Gospel of Jesus Christ."

Much interest attaches to the little Italian congregation at Malta, to whom the Word of God is regularly proclaimed, by a converted priest, from Rome. The number present on any occasion is seventeen or eighteen; all Protestants—though eight or more of them are converts from the Papal ranks. There have been gathered here, within two years, two or three priests from Rome itself, two from Egypt, one from the Greek Archipelago, and one from Constantinople. These were all led by the study of the Bible, and by reading other books and tracts, to a knowledge of the errors of the papal church, and of the truth of Protestantism, while actually performing the functions of the priestly office. All have been under a course of training with a view to ultimate labors in Italy, for the conversion of their own people to the evangelical faith. Not long ago, however, some serious charges were brought against some of them, and they are now scattered. Of Dr. Desanctis, the preacher, there is but one opinion expressed, and that is most favorable to his piety and general worth.

AMERICAN MISSIONARY ASSOCIATION.—*The American Missionary*, for January, is before us. The Treasurer of the Society, Lewis Tappan, Esq., acknowledges the receipt of $1820 during the month of November. An earnest call is made from *Kaw Mendi*, for a man of good practical education, to take charge of the secular affairs of the mission. 'Mrs. Brooks (Fidelia Coburn) is in critical circumstances with her school at *Mount Hope*, C. W., for the want of funds to pay for work done in building her school-house.—Miss Mary Teall, of Albany, has gone to assist in the school.

Jamaica.—A letter from Rev. S. T. Wolcott, in Jamaica, W. I., dated "Hermitage, Oct. 3," says: "Two weeks yesterday we received to our church 14 members, on profession of their faith. One other applied, who was put off for a time—the case being doubtful. Some eight or ten new members have joined the inquiry class. The Spirit of God is manifestly visiting the hearts of some. A more than common religious interest prevails. We have reason to rejoice, yet with trembling." The sect of "Native Baptists is becoming very numerous in the island. They conform, in many respects, to the superstitions and prejudices of the people, are quite unscrupulous as to morals, and make everything turn to their advancement. Excommunicated members from other churches make unexceptionable candidates for theirs. Prejudice against, or rather in favor of color, is incited by them to draw the people away from white ministers. They say, 'Why do you stay with white ministers?—did not white men make you slaves?'" But this is their great hobby.

Siam.—A letter is published from Mr. Caswell, complaining that, by an act of the American Board, he is placed in a false position before the public; that the question of his orthodoxy ought to have been left to the presbytery of Cincinnati, which ordained him; and that no specification was ever sent to him of the errors which he was charged with holding. He is preparing a dictionary of Siamese words, and is revising the translation of John's Gospel.

"Three times a week—Monday, Wednesday, and Friday—I go to the 'tract house' for preaching and tract distribution. I spend about an hour there each time. If much more time is spent there, I find I am unfit for any other labor after returning home. On the Lord's day I preach once to the natives in the employ of the mission families at this station. I think that, with scarcely an exception, those who have labored for and among the Siamese thus far, have done so with cheerful hearts and good courage. And yet, for the most part, we have labored without seeing souls converted. *We have never been able to preach the Gospel in Siam to those who have come together on* PURPOSE *to hear it preached.* We have never been able to persuade any, except those in our employ as teachers and servants, to attend worship with us. The exceptions to this remark are so exceedingly few that they need not be mentioned. Occasionally men call at our houses for books just as preaching is about to commence on the Sabbath, and, in compliance with our invitation, enter the chapel. They generally, however, leave before the services are half through. At the 'tract house' we get a crowd around us in a few minutes after taking our stand, and we are commonly able to hold their attention for a few minutes to remarks or reading. But those we meet there are on other business, and only turn aside to get a book. At my preaching place near Chau Fa's wat, two years ago, there were a few individuals who used to visit me almost every day, and seemed to come for the purpose of receiving instruction; and while they attended the truth made impression, so that they seemed almost ready to enter the kingdom of Christ. But this case was as an oasis in the desert, and ought not to have the effect of modifying the assertion at the head of this paragraph."

RELIGIOUS INTELLIGENCE.

BROOKLYN NEWS.—Most of the churches are now holding morning prayer meetings, and an unusual interest is manifested. Several conversions have occurred in the Plymouth church, and many more are inquiring what they shall do to be saved. All the meetings are solemn and fully attended.

There have been some conversions in Dr. Cox's church; also in Rev. Mr. Spears's church, South Brooklyn.

The Holy Spirit seems to pervade all the churches, and Christians appear to be expecting a great work. Much prayer is being offered. O that the Lord would graciously descend, and abundantly water this branch of his Zion!

REVIVAL IN MATAMORA, ILLINOIS.

In Matamora, the county seat of Woodford county, Illinois, an interesting work of grace has been in progress, the last three months. The little church of twenty members has been more than doubled, and there is a prospect of still further enlargement. A revival of religion is, everywhere, an unspeakable blessing; but in an infant community, amidst heterogenous and conflicting materials, where everything is in a forming state, it has a value that can hardly be realized in our older settlements. Not only are souls renewed, but a character is often given to the place and to its institutions, the good influence of which its inhabitants and those of the surrounding villages will feel for years and generations to come. Matamora is a Home Missionary Station, and such manifestations of the grace of God should encourage the friends of missions to lift up the voice of their supplication, that the thousand tongues employed in preaching the Gospel to the destitute may tell, in like manner, of the outpouring of the Spirit.

BRISTOL CO. BIBLE SOCIETY.—We believe this is one of the most thoroughly managed county auxiliaries of the A. B. S. Its annual meeting was held in Mansfield, Dec. 27, and was occupied through the day with a sermon from Rev. Mr. Maltby, report from the Secretary, Rev. Mr. Emery, and speeches by Rev. Messrs. Butler, of the A. B. S., Crane, Brigham, and others. The audience was large and attentive, the choir performed its part all day, the impression and influence of the meeting were good. All present appeared to leave the house of God with a deeper conviction of the incomparable excellence and value of the Bible, and a determination to do more for its distribution. From the report of the Executive Committee, it appeared that from all parts of the county $553.23 had been remitted to the Parent Society, as donations, and for Bibles.

AMERICAN PROTESTANT SOCIETY.—The *American Protestant*, for January, acknowledges the sum of $1266 in donations to to the treasury of the Society, besides $485 contributed specially for the poor Portuguese exiles. The Secretary, Rev. Herman Norton, also acknowledges the receipt of an ample supply of clothing for the exiles, for the present, although we learn at the Society's office that the supply of boots and shoes, for men, women, and children, is not adequate to the wants of all.

The foreign field of Protestant labors for the conversion of the Roman Catholics has been so largely presented, during the last year, through Rev. Mr. King, Bridel, Simpson, Dr. Dill, and the agents of the Foreign Evangelical Society, that there is some danger of having the *Home* field—so promising and productive, and so vital to the welfare of our country—left to suffer through want of funds to carry on the necessary work. The committee therefore ask:

"At this time, when the field of labor is so promising; when the labors of our missionaries are crowned with success; when the Spirit of God is moving upon the minds of Romanists, and exciting the inquiry in many breasts, 'What shall I do to be saved?' is this the time to pray less, or give less for this work?

"We appeal most earnestly to every reader, to every Christian, and to every lover of his country, to come forward and help us. Let each reader send us A DOLLAR, and we shall be relieved of all our embarrassments."

A converted Irish Catholic has been employed in this city, in obtaining subscribers for the Magazine, and has been very successful. In his visits he came in contact with Irish families, conversed with them on the subject of the salvation of their souls, and read the Bible to them. They not only listened, but were deeply interested. Every family urged him to repeat his visit. Soon he found so much to do in the way of conversation with them that he had not time to devote to the Magazine. His heart was so deeply affected by the state of his countrymen, and by their earnest desire for instruction, that he came to the Society, and said that he wanted to devote his whole time in visiting from house to house among his Irish brethren. He ought to be employed in such a field.

AMERICAN TRACT SOCIETY.—The gratuitous circulation by this Society, during the month of December, was as follows:

"Foreign, 46,250 pages; seamen, 125,968; United States' Army and Navy, 111,500; literary, humane, and criminal institutions, 55,550; to Sabbath schools, 21,100; home and domestic missionaries, 97,920; by colporteurs and agents among the destitute, 3,001,539; other grants, 539,602. Total, 4,009,429 pages. Total since April 1, 1848, 22,485,772 pages."

INSTALLATION.—Rev. Daniel Marsh, late of Cheshire, Ct., was installed pastor of the First Congregational Church, in Nashua, N. H., January 3, 1849. Invocation and reading of the Scriptures by Rev. Mr. Allen, of Merrimack; introductory prayer by Rev. Mr. Page, of Hudson; sermon by Rev. Mr. Dutton, of New Haven, Ct.; installing prayer by Rev. Mr. Savage, of Bedford; charge to the Pastor by Rev. Mr. Richards, of Nashua; right-hand of fellowship by Rev. Mr. Swain, of Nashua; address to the people by Rev. Mr. Hanks, of Lowell; concluding prayer by Rev. Mr. Atkinson, of Lowell; benediction by the Pastor. Excellent singing by the choir.

A VETERAN EDITOR.—R. Boylston, Esq., of Amherst, N. H., who has conducted the *Farmer's Cabinet* for 47 years, has conveyed his right in that paper to his son, but retains a joint-editorship, so that, as he says, "he will still retain a seat in the *Cabinet*." That *Cabinet* has always deserved well of the country, and been complied with prudence, patriotism, and honor.

PUBLIC AFFAIRS.

LEGISLATURE OF NEW YORK.—Mr. Williams's resolutions, offered in the Senate on the first day of the session, were *unanimously* adopted by that body on the 4th, and taken up in the House on the 5th. Numerous attempts were made to amend, so as to say nothing about the boundaries of New Mexico; to strike out the resolution relating to New Mexico; to strike out that in relation to the slave trade in the District of Columbia; to strike out the preamble, &c.; but all amendments were steadily voted down, and the resolutions were carried on the 6th, as they came from the Senate.

NEW HAMPSHIRE LEGISLATURE.—Mr. Preston, free soil senator from District 9, offered sundry resolves, of which the substance is:

"That we cordially approve of the vote of our representative in Congress, at the present session thereof, upon the subject of the slave trade in the District of Columbia, and request their concurrence in all such just and constitutional legislation as may be necessary to prevent all traffic in slaves therein."

The resolutions, after full discussion, were adopted by both Houses, *unanimously*.

THE TREATY OF INTERNATIONAL POSTAGE.—Mr. Bancroft, the ambassador of the United States, has effected what he could not do as the ambassador of the independent sovereignty of Cave Johnson; he has negotiated a Postage Treaty with Great Britain, on terms of perfect reciprocity. The treaty is ratified by the Senate, and the Postmaster General has issued instructions to our postmasters in conformity to its provisions. We give an abstract of the rules and rates:

1. The sea-postage, by packet, is fixed at 16 cents per half-ounce, to be paid to the country whose vessel conveys the letter.

2. Besides this, there is an inland postage charged in each country, of three cents by Great Britain, and five cents by the United States.

3. Thus the whole postage is 24 cents on each letter, and may be pre-paid entire or not, at the option of the sender: but the entire postage must be paid, or none.

4. Newspapers are to pay two cents when deposited, and two cents when delivered: i. e., four cents in all They must be put up in bands or covers open at both ends, and contain *no* manuscript.

5. Pamphlets are charged one cent per ounce to each government, in the same manner.

6. For the present, the United States postage must be pre-paid on all letters and papers sent inland to the British Provinces.

7. Letters to be sent to any foreign country through a post-office in Great Britain must be pre-paid, five cents if sent by a British packet, or twenty-one cents by an American packet.

8. Newspapers, pre-paid, two cents, and pamphlets one cent per ounce.

9. Postage accounts are to be kept between the two governments.

The treaty is a great improvement of the old system, but we wish to see the new system applied to international as well as internal postage.

TAKING THE CENSUS.—The *Vermont Chronicle* has a valuable article on taking the census in 1850,—The census of the United Kingdom of Great Britain and Ireland was taken in 1841, *in a single day*. It was done through the office of the "Registrar General," who employed a sufficient number of subordinates to visit every house on the the 7th of June, and take the census of those who slept there the night before. The districts varied from 55 to 200 houses. No less than 35,000 assistants were employed, who visited every house on the 6th of June, and left a blank schedule, with instructions for filling it up. On the 7th he again visited every house, and obtained at sight the number of houses, inhabited, uninhabited, and building; and the name, age, sex, and occupation of every person who had *slept in them* the preceding night; with whatever other information the schedule required. The enumerator prepared from these papers and his own observations his schedule of his district.

Our own census of 1840 was taken by agents, many of whom obtained the employment as a political job; while the schedules were misunderstood by others, and in some parts of the country were shamefully misrepresented for political purposes, and thus the ignorant people were led to refuse the coöperation required.—The corrections, too, in the office at Washington, were made in a perfectly arbitrary manner, so that but little reliance can safely be placed on the returns of 1840 for any scientific purpose. Then the blacks were, most absurdly, subjected to a different classification from the whites, so as to puzzle all comparisons as to their condition, ratio, and increase, &c. The *Chronicle* proposes thus:

"As our country is organized, it strikes us as the best course to employ in such services persons holding offices under the State governments. In New England, and in some other States, our school system proffers great facilities. In most cases, on the plan above described, the census of a New England school district might be taken by the clerk in a single day. The returns might be made through the Town Clerks to the Secretary of State, the Superintendent of Common Schools, or some other officer, to be arranged, certified, and forwarded to the proper office at Washington.—In this way it might be presumed that the enumerator, being among his own neighbors, would take care and be able to make his returns accurate. In other States, where there are no subdivisions of townships or counties, some plan might easily be devised."

MORAL REFORM IN THE NAVY.—A very interesting meeting was held at Utica, Dec. 26th, to consider a proposed reformation in the Navy, by abolishing the twin evils of flogging and the liquor rations. The mayor of the city, Hon. Joshua A. Spencer, presided, and after a brief statement of the object of the meeting, introduced Mr. Watson G. Haynes, an experienced seaman, who has had an extensive acquaintance with the different branches both of naval and merchant service. Mr. H. addressed the meeting at some length, detailing the privations of the sailor's life, and urging the propriety of alleviating the hardship of his lot by removing the evils connected with the distribution of the spirit-rations and the practice of corporeal punishment. Wisely refraining from a detail of any particulars that might bring down upon him the dislike or opposition of any class, he rehearsed in brief, and with the strong language of simple earnestness, the grievances of the sailor. The practice of flogging, he says, is the curse of the American Navy, and peculiar to it. Other naval services are conducted without it infinitely better. The moral effect is far worse than the physical suffering. "It is not the *bruise* which galls, it is the *blush*." The public exposure, the excessive pain for slight offences, and the shame of suffering at the hands of a man no way his superior except by accident of social position, all tend to harden the heart and degrade the character.

After remarks by Mr. Henshaw and W. J. Bacon, Esq., a clergyman, Rev. Mr. Pierpont, who had entered the room for a few moments during a stay in town over one train of cars, requested permission to state a fact bearing on the questions. He was uninformed till he took his seat of the object that had called the meeting together, but found it to be one in which he was warmly interested. He narrated the history of two sons of a widow at the East, both of whom lost their lives in the naval service; the one from neglect of his officers, and the other from the effects of cruel flogging, inflicted for a slight offence. And when he stated that the two were his own brothers, it was felt to be a singular accident, that had brought him there to add the weight of his testimony to that already produced in favor of the abolition of corporeal punishment.

An old sailor told a straight-forward story of his own experience, in a quaint and practical style, that had its proper effect on the audience, after which His Honor Mayor Spencer concluded the addresses of the evening by a powerful argument, enforced by his great experience in the workings of the penal code of our State. He referred to a very distinguished Senator of this State who strenuously opposed the bill abolishing corporeal punishment in the State prisons, and brought to bear upon it a very extensive experience as superior officer in one of the State prisons. His objections were urged in a spirit of candor, and his well-known character for humanity and good sense gave him great influence in debate. But the law of abolition was passed, and within six months after, the same gentleman confessed his error in judgment, allowing that with milder discipline better order was preserved and more work performed. Indeed, the difference is so marked, that contracts for the employ of convicts now falling in can be re-let for prices a third higher than formerly.

A resolution was then passed, calling on Congress to extend the laws of temperance and humanity to the ocean as well as the land. Mr. Haynes is prosecuting this benevolent object entirely on his own impulses, and with his own resources, and has already expended a considerable amount of his own property in the cause.

CHOLERA IN THE SOUTH-WEST.—The ravages of the pestilence have been terrible. In New Orleans, in two days of last week, there were 156 deaths, of which 140 were by cholera. But on the 6th the weather became clear again, and the disease subsided. It is working death in every steamer upon the river, and in all the chief towns, as far as Wheeling. In TEXAS it broke out among the 8th Infantry, at Fort Lawson, and raged with intensity for two weeks. Forty deaths occurred at Bayley in one hour, and forty in one night At Port Lavaca, 125 persons died.

There have been no cases in this city since the 30th ult., and but three in all. The disease has nearly or quite ceased at the Quarantine.

CONGRESS.

Wednesday, Jan. 3.—In the House, the Committee on Territories reported a bill establishing the territorial government of New Mexico; similar, in its general provisions, to the Californis bill. It excludes slavery from the limits of the territory, while it remains a territory. It also assumes a boundary line wholly different from that claimed by Texas. Mr. Pillsbury, of Texas, made a minority report, protesting against the bill.

The President's message, justifying himself for levying duties in Mexican ports, during the war, was read *in extenso*, and debated by several members. Mr. Stanton defended the message on the ground that, by the conquest, the power of the State was temporarily changed. The usual revenues became the property of the conquerors. Both Houses of Congress had long given a silent assent to these orders for levying contributions. They had been urged to regulate the subject by law, and had not done it. The subject was referred to a Select Committee, consisting of Messrs. Toombs, Duer, C. J. Ingersoll, Stanton, Botts, Venable, Collamer, McClernand, Garrett Duncan—six Whigs and three Democrats.

Thursday, Jan. 4.—In Senate, Mr. Dix brought in his bill for the improvement of New York Harbor, by the removal of obstructions in Hurlgate.

Mr. Miller brought up his resolution of inquiry respecting any negotiations for the purchase of Cuba.

During his remarks, Mr. Rusk, of Texas, wished to ask a question: "Does the Senator from New Jersey suspect that such a correspondence is now going on between the two governments in reference to the sale and purchase of Cuba?"

Mr. Miller: "I do."

Mr. Foote, of Miss.: "If negotiations are going on for the said purchase, will the Senator oppose the annexation of Cuba?"

Mr. Miller: "I will oppose it under all circumstances, in all places, and on all occasions."

Mr Foote: "The Senator, I am sorry to say, will be in an awkward position three months hence, for Gen. Taylor is most decidedly in favor of the annexation of Cuba."

A motion was made by Mr. Rusk to lay the resolution on the table, which was carried. Yeas 24; nays 19. So the Senate does not choose to inquire on this subject.

In the House, a long debate took place on Mr. Rockwell's bill for establishing a Private Claims Board.

The House then took up the joint resolutions from the Senate, increasing the Messengers' mileage from 12 1-2 to 25 cents per mile. After debate, the resolutions were passed, by the large majority of 113 to 64. Mr. Greeley gives several illustrations of the effect of this liberality:

"The messenger from Maine, for instance, brings the vote of his State 595 miles, (from Augusta,) by the shortest mail route, and need not be more than eight days absent from his business, at an expense certainly not exceeding $60 in all. The reduced compensation under the act at last winter was $148.75, paying his expenses and giving him $11 per day over. Is not that enough? The purpose of this vote cannot be mistaken. It is a bold defiance to the demand for a reduction of Congressional mileage. It says to every demand for retrenchment: 'Shut up! or we will be more extravagant and reckless than we should have been had you never spoken!'"

Saturday, Jan. 6.—The Senate was not in Session. In the House, the Speaker announced that the first thing on his desk, in order, was the motion previously offered to reconsider the vote on the passage of the private claim of the legal representatives of Antonio Pacheco, for the loss of a slave.

Mr. Giddings having the floor, spoke against the bill, and against slavery in general, and denied that Congress was bound to recognize property in slaves. After some conversation, and several interruptions, he withdrew his motion to reconsider, and the question was taken on its final passage, by yeas and nays.

The first count of the votes was, yeas 90, nays 89: a state of things which allowed the Speaker to vote. Mr. Winthrop said he did not believe the bill involved the question of property; but he should not shrink from the performance of his duty. He should so vote as to allow further consideration.

Just here the Clerk showed that the bill had passed by a majority of two, and the Speaker broke off with a laugh. The House roared with laughter.

The Speaker declared the bill passed, which created great sensation.

Mr. Burt, as a clincher, moved to reconsider to vote, and moved for a call of the House.

On this the yeas and nays were taken and decided in the negative. Some conflicting motions were now made, but finally withdrawn.

Mr. Dickey, of Pa., would not take the Clerk's hurried count, and carefully examined the vote himself, with the aid of others. He found, and the Clerk agreed, that there was a mistake in both counts, and that the vote was, yeas 89, nays 89—a *tie*. So the bill stands lost by a tie, unless the Speaker volunteers to give his vote

Hymn for the New Year.

Composed for the Independent by G. H. CURTIS,
Organist of Plymouth Church, Brooklyn, N. Y.

2 How many precious souls have fled
To the vast regions of the dead.
Since to this day the changing sun,
Through his last yearly period run.

3 We yet survive; but who can say,
"Or through this year, or month, or day,
I shall retain this vital breath,
Thus far, at least, in league with death?"

4 That breath is thine, Eternal God;
'Tis thine to fix my soul's abode;
It holds its life from thee alone,
On earth or in the world unknown.

5 O, long expected year, begin—
Dawn on this world of woe and sin;
Fain would we leave this weary road,
To sleep in death, and rest with God.

POETRY.

For the Independent.

The Jew's Farewell.

BY M. S. D. S.

Farewell! my native land!
Thy maids are captives now,
And to the Romans' yoke
Judea's Princes bow.

Farewell! thy golden harps
No more of glory sing,
Or praise, in thrilling notes,
Judea's God and King.

Farewell! thy gorgeous fane
In massive ruin lies,
And from each altar there
The fragrant fires arise.

Farewell! for God forsakes,
And sees his holy place
Subdued, destroyed by Rome's
Defiling Gentile race.

Farewell! beside thy hearths—
Where laughed the gay and fair—
In silence sits the form
Of pale and grim despair.

Farewell, ye cypress shades!
Where sleep the ancient dead,
Who will not reck the foes
That o'er them careless tread.

Farewell! hadst thou but known
Messiah when He came,
Still, glory might have crowned
Judea's kingly name.

Farewell, my native scenes!
Farewell, my childhood's home!
I go in every land
A Jewish slave to roam.

Watertown, Jan. 1849.

From the Literary World.

Wall Flowers.

"They smell sweetest by night-time, thae flowers; and they're maist aye seen about ruined buildings."—EDIE OCHILTREE, *in the Antiquary.*

Sweetest by night; like gracious words
That scent the sacred page;
But freeliest pour their perfumed store,
In sickness, grief, and age.

Seen most by ruins; like the love
That gave itself for all;
Yet closest clings to guiltiest things—
As Magdalene, or Saul.

Riverside, Dec., 1848. G. W. D.

EDITORS' TABLE.

CHAMBERS'S EDUCATIONAL COURSE.—Under this general title we have a series of volumes, written in popular style, upon the natural sciences, and other departments of useful knowledge. The first in the series, "*The Treasury of Knowledge*," is adapted to the comprehension of children at an early age, and contains a vast amount and variety of useful information. The remaining volumes treat of Natural Philosophy and of the elements of Geology, Chemistry, Physiology, Zoology, and Drawing. They do not aspire to be standard scientific works, but, as their titles indicate, mere elementary treatises; yet they are the productions of scientific and professional men, some of them from the pens of Fellows of the Royal Society. For the purpose for which they are intended—to initiate the young into the sciences, and to give to the laboring classes and to all who have not the advantages of a thorough education, an insight into the works of the Creator—these volumes are well adapted; and they would be a valuable addition to the libraries of school districts and of families. We are particularly gratified with the treatise on Animal Physiology. This should be made a branch of common school education, in order that the laws of health may be universally understood. And here we must enter our solemn and earnest protest against the present method of school-keeping in New York and in other large cities, as totally adverse to a proper physical or mental development. From fifty to two hundred boys or girls are cooped up for hours in a poorly ventilated apartment, without relaxation, without exercise, without food, till body and mind are alike prostrated, and all to meet the artificial arrangements of business and fashion, and the selfish convenience of teachers. This will account in a great measure for the lean, sallow, sickly appearance of city youth, and for the frequent development in their constitutions of a strumous diathesis. We go for the old system of two short sessions, with an interval for recreation and a well-digested meal.

A physician states, "that in a boarding-school, containing forty girls, which he inspected, he did not find one who had been at the school for two years, whose spine was not more or less crooked." But we must not enlarge.

The volumes are issued in very neat style by A. S. Barnes & Co., of this city, and H. W. Derby & Co., of Cincinnati. The series, in its conception and execution, is worthy of the world-wide reputation of the Edinburgh editors; but we do not see wherein the American editor has made any essential additions or improvements.

MINUTES OF THE GENERAL ASSOCIATION OF NEW YORK, AT THEIR MEETING IN MADISON, AUGUST, 1848.

The Publishing Committee gave notice, in their advertisement, that the unexpected delay in the printing of the Minutes has not arisen from any negligence on their part, but from the chaotic condition in which the papers were put into their hands, the meagerness of the statistical reports, and the tardy attention which has been paid by the clerks of associations to the endeavors of the committee to complete the tables. More than 70 churches, and three entire associations, were wholly unreported. To all these, circular letters have been sent, and some replies received.

The pamphlet contains all the papers reported by the General Association, including the Report on the State of Religion, the Address to the Churches, and the History of the Plan of Union. The last-named document will be published in a pamphlet, in conformity with the wishes expressed by many persons, and can be obtained for distribution on application to the publisher of this paper. Price, $4 per hundred.

In looking through the Minutes, a Congregationalist of New England will be struck with the number of Presbyterian expressions, many of them of very questionable English, in which the doings of this thoroughly Congregational Association are recorded. The next (15th) meeting is appointed at Pulaski, Oswego Co., on Wednesday, the 22d of August, at 10 o'clock, A. M. Rev. Dr. Cheever is the preacher; Rev. T. A. Gale, substitute.

Mr. Storrs's Sermon before the Association has been published in a handsome style, in a pamphlet of 72 pages, by Baker & Scribner, and may be had of them or at this office. Price, 25 cents single. An extract from it will be found in the present number of *The Independent.*

THE CHRISTIAN UNION AND RELIGIOUS MEMORIAL. Devoted to the Common Interests and the Current History of the Church, in all its Branches, throughout the World. Published monthly. Edited by Rev. Robert Baird, D.D.; assisted by members and friends of the American Evangelical Alliance. New York: Samuel Huesten, 139 Nassau street.

We are not members of the *Evangelical Alliance.* Though we sympathize with its spirit, we cannot sympathize with its organization. It forms a new eclectic sect, whose creed excludes many sincere Christians. We have little faith in any such method of promoting or of developing Christian Union. Yet the object aimed at is of vast importance, and is worthy of the study and the prayers of all who are Christians. This monthly magazine, in some sense the organ of the *American Evangelical Alliance*, is designed to further that object, and under the editorial supervision of Dr. Baird, it cannot fail to be useful in disseminating among Christians that knowledge of the character and the works of the several branches of the family of Christ, which will increase their respect and affection for each other. We long to see a complete fusion of the *American Protestant Society*, the *Christian Alliance*, and the *Foreign Evangelical Society*, and a consequent union of the periodicals which represent their respective interests. Then we shall have a Christian Union, and an organ of that Union, worthy of the name and object.

THE NATIONAL PSALMIST; a Collection of the most popular and useful Psalm and Hymn Tunes, &c., &c. By Lowell Mason and George James Webb. Boston: Tappan, Whittemore, & Mason.

THE CONGREGATIONAL TUNE BOOK; being a Collection of popular and approved tunes (mostly from the "National Psalmist") suitable for Congregational use. By Lowell Mason and George James Webb. Boston: Tappan, Whittemore, and Mason.

The churches have been greatly benefited by Mr. Mason's long-continued efforts in the department of sacred music. His name and that of Mr. Hastings deserve to be had in special remembrance among the names of the many who have labored to make the songs of the Lord's house, not only more musical, but more devout.

All pastors have occasion to know, and most of them have painful occasion to observe, the relations between music in public worship and the prosperity of religion in the congregation. Often it is observed with pain, that in proportion as the *music* becomes exquisite, the *singing*, considered as an act of worship, grows worthless. The tune becomes everything, and, consequently, the psalm or hymn becomes nothing. Such a tendency, these Christian composers and compilers have long been endeavoring to counteract.

In these two publications, an attempt is made to promote a return to the old way of praising God in song—that is, to the practice of singing by the whole congregation. Many a pastor, in whose Sabbath assemblies the *music* is performed by a full-voiced and well-trained choir, accompanied by an organ, or by instruments as various as those which sounded before Nebuchadnezzar's idol on the plain of Dura—has observed that the *singing* was far more devotional and delightful when some familiar melody is raised with no instrumental aid, at the weekly lecture, and especially when some hundreds of voices are mingled in the hymn that closes the celebration of the Lord's Supper. The reason is, that in the first instance an attempt is made to produce an effect on the audience, as at a concert or oratorio, by the succession and combination of musical sounds—by melody, harmony, and all that belongs to music as a fine art; while in the lecture room, or at the Lord's table, all minds are occupied with the words which all voices are uttering, and the music is not distinctly thought of. The choir may be indispensable in the present state of musical cultivation; the organ, with its grand harmony, or in its absence, some other instrumental accompaniment, may be an invaluable aid; but when the mingling voices of the congregation swell the tide of song, then it is that the aspiration of the psalmist seems to be realized, "Let *the people* praise God: yea, let *all* the people praise him!"

In commending these books to the attention of pastors and churches, as well as of the teachers and members of choirs, we rely not on our own judgment only, nor on the known ability of Messrs. Mason and Webb, but also on the judgment of friends who know as much about music as we do.

ORIGINAL COMMUNICATIONS.

For the Independent.

NOTICES OF BOOKS.

MESSRS. EDITORS:—As an individual, I wish to tender you my hearty thanks for the course you have marked out for yourselves, in reference to the notice of books. It is honest, manly, scholar-like. Let it be pursued, and your readers, one and all, I am confident, will say of *The Independent*, that, in this respect at least, "Them's the *name*," not only, but "Them's the THING."

We would not have editors hypercritical, captious, slow to discern merit, or illiberal in commending it. But we would have them show some power of discrimination between trash and learning, corruption and moral purity; we would have them know whereof they affirm, and independent and honest enough to affirm what they know. The unconscionable wholesale-laudation style of notices has been carried quite too far. It is high time it was abated. It is a gross imposition upon the public; especially so in the country, where they know not so well how, and by whom, and for what, these notices are prepared. It is an injury, too, to authors and publishers themselves; it has a bad influence upon our literature at home, and it is a disgrace to it abroad. The truth cannot be believed when it is spoken; the more a book is praised, the more will it be suspected. We need fewer books, and better ones. But when shall we have them, if the press is to laud them all indiscriminately and extravagantly, at hap-hazard, or inversely as their merits? We look for *truth in religious* papers, and there let us always find it.

Let your notices be prepared as you propose; take time and pains to form your own opinions, and then express them independently and honestly, and your literary columns will be among the most valuable you can give us. They will be worth more to every reader than the price of the paper five times told. For your encouragement, let me say that I have occasion to know that one of the first scholars in the country has spoken, in terms of the highest commendation, of the discriminations you have already made. Go on, then, and prosper. You may not please every author or every publisher. Some of them may say of you, as a partner in a large publishing house said to the editor of a Biblical Quarterly, when he declined adopting and publishing as his own a printed puff of a certain work that was tendered him, "Of what value is a friend to us if we cannot use him?" But you will have self-respect and uncompromitted integrity; you will have the approbation and the thanks of an intelligent community; and though you may have fewer books, yet, if you do not have more subscribers, I will no longer believe that "honesty is the best policy."

HONESTAS.

P. S. Will you not have an eye, too, at the *advertisements* that are offered for your paper. Advertisements sometimes find their way into religious papers, inadvertently, I am sure, commending works whose moral influence is more than questionable. If we have *secular* papers that will not advertise for theaters and circuses, model artists and rum-sellers, let us have *religious* papers that will not advertise, as specially deserving the patronage of church members and ministers, French novelettes, tragic love tales, and scenes of seduction, embellished with profanity.

For the Independent.

ON THE USE OF THE WORD "INSTRUMENT."

MESSRS. EDITORS:—There is such a thing as the hereditary use of words; and I am satisfied that both preachers and theological writers, who are well educated, sometimes use words and phrases in an incorrect manner. For example, the word INSTRUMENT is frequently used for the word AGENT. One can scarcely take up a religious newspaper (I do not allude to *The Independent*) or a sermon, in the composition of our best writers, without seeing this misnomer. Even lexicographers do not avoid it: "God made him an instrument of relieving his friends and neighbors." "Act as instruments of doing good." "We rejoice in being instruments in promoting the salvation of men." These samples will suffice. In each quotation, the word instrument is used for agent. But, says an objector, does not God often use men as instruments? I answer, certainly. Napoleon Buonaparte was an *instrument* of Divine Providence in chastising the nations, and in bringing out political reforms. But John Howard, William Wilberforce, and Elizabeth Fry were God's *agents* of benevolence. Is not the distinction obvious? Webster says, "instrument—a tool: that by which work is performed, or anything effected." When used of men it is figuratively, in the supposition that the man is unconscious of the hand that directs him. But the word agent implies a consciousness of the employer and director. God employs men as his agents in relieving his creatures, in promoting the salvation of men, in works of benevolence. An agent is a *moral* agent, a substitute, deputy, a minister. A person who acts for another, or is employed by another for a special purpose, is not an instrument but an agent. I hope you will not think these remarks trivial or unworthy of a place in your columns. Let us give all the power we can to the "King's English," and not introduce confusion into ideas by incorrect use of language.

S. A.

For the Independent.

NEVER CROSS A BRIDGE TILL YOU COME TO IT.

"*Never cross a Bridge until you come to it*" was the counsel usually given by a patriarch in the ministry to troubled and over-careful Christians. Are you troubled about the future? Do you see difficulties rising in Alpine ranges along your path? Are you alarmed at the state of your business—at the uncertainties hanging over your life—at the dubious prospects in reserve for your children—at the gloomy contingencies which fancy sketches and invests with a sort of life-like reality—at the woes which hang over the cause of the Redeemer, or at any other earthly evil? Do not cross that bridge until you come to it. Perhaps you will never have occasion to cross it; and if you do, you may find that a timid imagination has overrated greatly the toil to be undergone, or has underrated the power of that grace which can lighten the Christian's every labor. In approaching the Notch of the White Mountains from one direction, the traveler finds himself in the midst of conical hills, which seem to surround him as he advances and forbid further progress. He can see but a short distance along his winding road; it seems as if his journey must stop abruptly at the base of these barriers. He begins to think of turning back his horse, to escape from hopeless enclosure among impassable barriers. But let him advance, and he finds that the road curves around the frowning hill before him, and leads him into other and still other straits, from which he finds escape simply by advancing. Every new discovery of a passage around the obstructions of his path teaches him to hope in the practicability of his road. He cannot see far ahead at any time; but a passage discovers itself as he advances. He is neither required to turn back, nor to scale the steep sides of towering hills. His road winds along, preserving for miles almost an exact level. He finds that nothing is gained by *crossing a bridge before he comes to it!* Such is often the journey of life. How much of its toilsome ruggedness would be relieved by careful attention to the above admonition! *Never cross a bridge until you come to it.* Or, to express the same counsel in a form that does not involve the charge of a Hibernicism, "Be careful of nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep (garrison) your hearts and minds through Christ Jesus."

N. T.

THE MISSIONARY SHIP.—The *Watchman of the Valley* has a letter from Rev. Albert Bushnell, missionary to South Africa, who sailed for that country last summer in the brig Smithfield, of Boston. While at anchor off Elmira, August 9, he makes this entry in his journal:

"Last Sabbath business went on as usual. Our crew were discharging cargo all day, and about 100 canoe men engaged shipping it on shore. It was a great grief to us, but our protest was of no avail. Is it not too bad for missionaries to have to come to Africa on board of rum and powder-freighted ships, exposed to such impositions? Never have I been so sorely tried as during the last few days, when rum and powder have been landed in such quantities for the destruction of these poor heathen people."

Who freighted the Smithfield?

SELECTIONS.

Christians called to Weeping.

It is very natural for Christians, when they meet in large numbers, especially at our anniversaries, when the triumphs of benevolence and religion are recounted, to rejoice and be glad. Indeed these seasons are more generally regarded as a kind of national jubilee. That there is anything *positively wrong* in this I will not undertake to say. But, if I take right views of facts which are staring every Christian in the face, there is infinitely greater cause for weeping at the present time than for rejoicing. For one moment look at some considerations which ought to fill every benevolent heart with grief; and which, I doubt not, were the Son of God to be visibly among his friends, at these great meetings, would cause Him to weep—yes, to agonize, even till he should sweat drops of blood.

1. Think how little Christians feel, and do, and pray, and suffer for the salvation of sinners:—how unlike Christ and the apostles in these respects!

2. Consider how few and inefficient are the revivals of religion at the present time.

3. Consider how conformed, and worldly, and carnal is the church.

4. Think how many souls are annually sinking into the agonies of the second death, who might have been saved, had the American churches done their duty.

5. Think how little simplicity, and brotherly love, and tender-heartedness is to be found among ministers and Christians of every grade.

6. Think how many Christians there are, who will cheerfully spend hundreds of dollars yearly in dress and equipage, &c., who would consider themselves very much crowded upon, if they were urged to give the same amount to Christ, for the purposes of his kingdom. If these things are true, then let Christians come together at the approaching anniversaries and confess their sins before God. Let them understand, that the great work of sending salvation to the ends of the earth is hardly commenced. When there is one universal revival overspreading the whole world, and the nations are born into the kingdom of Christ, then may Christians meet *where* their tears shall be wiped away, and *where* they may *rejoice* with joy unspeakably great and full of glory.—*Evangelist*, 1830.

Value of Congregationalism.

Passing by the primitive and apostolic churches, the essential Congregationalism of whose organization and government it seems impossible to doubt; passing by, even, those churches of the Waldensian and Piedmontese valleys, which so illustrate the darkness of the mediæval night, with the radiance of their piety, and the serene and stellar light of their unwavering faith—let us come at once to that history with which all are familiar; to the history of the churches first planted in New England, and by which the principles we have considered, have been substantially embodied, and uniformly maintained. What shall we say of the largeness of their charity? of their readiness to cooperate with others in all good works? of their aversion to formalism, and their love for the truth, and their essential spirituality? What of their general harmony and union with each other? of the purity of the faith that has been transmitted through them? of the impulses they have given to theological investigation, and the increments they have made to theological knowledge? What of the character of the piety that has been trained under their influence? of the purity of the discipline in that administered? of their vigorous activity in every enterprise of philanthropy? While we would not be blind to the defects of these churches, to their many short-comings, to their frequent errors; while we would not overlook, on the other hand, the numerous excellencies of other communions, and especially of those which have approached our own most nearly in the principles of their polity—is it extravagant to affirm that in all the regards which have been indicated above, the churches of New England will bear comparison with any that the world has seen? For the energy of thought that in them has been displayed; for the noble conceptions of truth that have been there elicited, and thence set forth; for the sweetness and beauty of the Christian spirit, diffused through the community; for the liberality of the charities that have girdled the earth with their beneficent influence; for the fervor and heroism of piety that have made exile and martyrdom in the service of Christ most easy to be borne. In these respects search the Earth, search History, for their superiors; and where will you find them?

Error, indeed, and error which in its naked form must certainly be deemed pernicious and destructive, came in upon them at one time with power. Being grounded in part, in a deceptive philosophy; being fostered by a mistaken pride of liberality and freedom; being invited, perhaps, in some quarters, by a not unnatural reaction from a theology that loved to err on the side of austerity; being favored by many tendencies of the age, and many circumstances of the country—especially by that most ill-advised union of the Church with the State, which made each tax-payer in the town a voter in the parish, and by that miserable philosophy, and more miserable theology, which admitted men to the church in order by its sacraments to convert them; being fortified and advanced, when once introduced, by the powerful influences of wealth, and intellectual accomplishments, and social elevation; being speedily exalted to the highest seats in the University, in the Legislature, at the Bar, and upon the Bench; being recommended to general acceptance, by the singular enthusiasm and eloquence of its champions, and not less by the grace of their manners, and the purity of their life; and, finally, being fitted, in itself, to enlist in its behalf not the pride of intellect alone, and the aversion of the heart to the truths that are humbling, but also many aspirations for the Beautiful, and many desires for human advancement—this error, which had at first been imperceptible, and which but gradually displayed its full proportions, seemed destined to master the Church, and over-sweep the land.

But that which to the superficial observer appeared the weakness of Puritanism, was really its strength. What is sometimes, even to this day, alleged as its disgrace, should never be mentioned except to its honor. Such was the constitution of its ecclesiastical system, so great and so inherent was its vitality, so necessarily recuperative and unsubduable its energies—that the error, so attractive and powerful, was arrested in its advance. It could get itself organized into no permanent form. It could not penetrate a Hierarchy, and render itself impregnable therein, as did the kindred heresy of justification by works, when it stole by degrees into the Romish communion. It could not even call to its aid the power of Presbyteries and Synods, and diffuse itself throughout their bounds, and fortify itself in their defences, as did the same error when it entered the Presbyterian churches of Geneva, and of England. The only external aid which it could summon to its assistance, was found in the social influences of wealth and rank, which for the time it drew about it; and when these had passed, as pass they must, and that speedily, it was compelled to live, if at all, by its intrinsic vitality. It was forced to maintain its claims in the grapple with the truth; to show its response to the longings of the heart, and the demands of the conscience; to bring the consentaneous teachings of the Past, to illustrate its correctness; to demonstrate its coincidence with the text of the Scriptures. And from that point, its progress has been downward. The influences for good which it has quickened or originated, will long survive. It has given an impulse to many departments of philanthropic effort. It has hastened the downfall of obsolete theological phrases, the representatives of no recognized facts, and by the revival of neglected truths, has made the orthodoxy of New England more symmetrical and powerful. But as a distinct dogmatic system, its influence, for years, has certainly been waning; and though the end is not yet, and though it is still strong in its hold upon that ancient metropolis from which gush forth so many streams of intellectual life, it requires no prophet to foretell that ere long what is good in the system will have been assimilated again to the faith from which it proceeded, or will have embodied itself in other forms, and that what is thoroughly erroneous and heretical therein will have issued in infidelity.

I repeat it, therefore, that in its endurance of this outburst of error, and its successful resistance thereto, is shown the peculiar strength of the Congregational polity; is shown its marvelous and elastic energy; an energy not to be wearied out, or overcome; an energy that ensures at last the triumph of the truth. From no point either of present observation, or of past experience, or of that philosophical analysis of its principles which should precede all scrutiny of facts—from no point, can we with candor and largeness of view survey this system, and not discover its excellence and nobleness. It is noble in itself. It is beneficent in its influences. And it has made New England, so bleak, and rocky, and barren as she is, the Light of the nations, and the Glory of all lands.—*Storrs's Association Sermon.*

Family Government.

There is a broad and palpable distinction between both of these kinds of civil and ecclesiastical government, on the one hand, and family government on the other. Family government is by a divine right. Its form is that of an absolute monarchy. The father is a sovereign. His will is law, and from his decisions there is no appeal. The entire interests of the household are in his control. The subjects are all peers. Among them there are no inequalities of rights—no offices. The superiority of influence which belongs to some members, arises only from seniority, and a consequently superior advancement in experience and in wisdom and virtue. There can be no question that such a government is divinely constituted. The monarch, by the vast superiority of his age and physical vigor, as well as by the maturity of his intellectual powers and his heartfelt interest in the well-being of the household, is best fitted to govern. Obligated by marriage vows, and solemnly installed in the headship of his government, he goes forth from the matrimonial altar as Abraham did from his kindred, trusting to a Divine promise that subjects shall be given him over whom he may exercise his kingly power.

Nor are the indications of Divine Providence less clear in regard to the relative position of the governed. They are under the absolute necessity of being directed by a will superior to their own, and their circumstances necessarily create a sense of dependence.

The government thus constituted, though it secures the highest possible degree of human authority, and is perfectly despotic in its form, is yet wonderfully protected against the tyrannical exercise of power, and the abuse of privileges. To protect the subjects, there is associated with this absolute control of the monarch a peculiar and bland medium of governmental influence—a power equally absolute to the governed, and yet more gentle in its action. The mother softens the exercise of authority, and enhances all the motives to obedience by the place which she holds in the confidence and affections of both parties.

The family is the most perfect government on earth. It is the nursery in which the immortal being receives its first impressions of obligation and authority—of law and its sanctions. It is the arena where it is first trained, before it is allowed to go forth under ecclesiastical and civil dominion; where God leaves the human mind to a severer probation, to wrestle with peculiar temptations, and to enjoy greater freedom by being subjected to greater hazards. Family government is, far more than any other, analogous to the government of God. Like his, it has one monarch, one lawgiver, and one judge, and all united in the same person. Like his, it has one mediatorial influence, at the same time wielding the authority of the government, and yet feeling the tenderest sympathy by a peculiarly close union with the subjects. Like his, the principal element of its power is love. Indeed, family government is the government of God epitomized. It is the government of God adapted to childhood by its objects addressing themselves to the senses, and by the nearness and visibility of its influences. The principles to which it is intended to give birth are external. The habits which it engenders are immortal as the nature that imbibes them. What limit, then, can be set to the power for good which is intrusted to the hands of a father?

Yet we may be more deeply impressed with the extent of this power by contemplating the identity of the interests of a household. Like the members of the human body, the members of a family are closely united. Their characters, their interests, their sympathies are so interlinked that one cannot suffer without the others suffering with it. If the father himself exert his high authority to conduct his elder children along with himself in a right direction, a current will be created, and a channel worn, along which all the household will be drawn towards the same quiet desirable haven. Thus paternal power, wisely exerted, will be continually augmented by its exercise, till it yields up its individual subjects to become respectively the heads of similar governments, which in their turn shall multiply the numbers of useful and happy families.—*Dr. Parker.*

The Executive Government of Great Britain.

It can hardly be an exaggeration to say, that, in all the moral and material elements of political ascendency, the British Empire is the greatest in the world. In the magnitude and diversity of its resources, it immeasurably exceeds the most flourishing of the states of antiquity; but its predominance is not so indisputably established. In her meridian days, Rome had no rival—hardly any neighbor of sufficient state that would dare to refuse obedience to her edicts; but there are many, perhaps the entire of the continental powers, each of which, though relatively inferior to Britain, would at once, singly or in confederacy, resist her in any attempt at imperial dictation. It is not likely the world will be again gathered under one sceptre; it has become too extended in limits, too multifarious and heterogeneous in interests, and too much separated by varieties of climate, habits, and civilization, ever again to be subjected to one homogeneous rule. But though neither England nor any state can assert any claim to universal sovereignty, there can be no doubt but that she stands at the head of modern communities. From the vastness of her own territory, the number of her subject population, and her widely-extended influence in every part of the globe, it is certain that no other state exists, on the wisdom of whose political administration so large a mass of human weal or woe is dependent. It follows, that in no other country does an inquiry into the fitness and adequacy of her supreme government to provide for the general welfare, form so serious and important a subject of investigation.

What, then, is the nature of the Executive Government of England? Of whom does it consist? How is its authority derived, and to whom is it responsible? These are grave questions, and require to be deliberately answered.

At the head of the British monarchy is the Queen of England, whom the vicissitudes of hereditary succession have elevated to her high station. Does her Majesty govern the realm—make peace or war—manage the legislative assemblies—select the great officers and ministers of state—of justice, police, finance, the colonies, and ecclesiastical affairs—and frame measures, beside, for the external and domestic peace, order, and prosperity of the country? It would be idle to answer these questions, because every one can answer them for himself. The Queen is known to be an exemplary female—the model of her sex—gracious and condescending beyond the best of her predecessors—but no one associates with her name those acts of government. They are known not to be hers; no one considers them as such. Even the theory of the constitution exempts her Majesty, and has wisely, and in this instance happily, fixed upon others the responsibility both of the conception and executive ministry of public measures.

It is not, then, the sovereign, but the sovereign's ministers, who really govern, and are responsible for the political administration of the empire. It is in the CABINET that the sovereignty has become vested, and which, for the time being, exercises its functions. This opens a new feature both in the theory and practice of the English constitution. In times past, we read of a government of Kings, Lords, and Commons; we read, too, of the Privy Council of the Crown, and of regal acts and proclamations, sanctioned and issued under its authority; but the Cabinet is a new estate of the realm, of which history hardly takes notice. The name, we know, is not new; it is as old as the Stuarts, at the least; but it is only of late years that the virtual, responsible, and executive government of the kingdom has become exclusively identified with this select body of public functionaries.

We have thus arrived, by analysis, at the Executive Government of the country: it is the Cabinet Ministers; and who they are—how their authority is derived—and under what conditions and tenure of office it is exercised, become vital topics of research.

It might be thought that, as the Cabinet forms the Executive Government of the Crown, it would consist only of its chief executive ministers; as the persons who, being occupied in the administration of national affairs, would most likely be best acquainted with them, and most justly responsible for them. But this is not the uniform rule of its construction. There have been Cabinet Ministers who filled no executive office whatever; as was the case with the late Lord Sidmouth, in 1822; the present Earl of Carlisle, in the Grey Ministry; and with the Duke of Wellington, for a considerable period under that of Sir R. Peel. It is not function, then, that determines the *status* of a Cabinet Minister, nor is it official dignity or rank. The late Lord Hill was Commander-in-Chief of the Forces many years, but never held a seat in the Cabinet; while Mr. Macaulay, who was only Secretary-at-War, was a Cabinet Minister, and is a Cabinet Minister again, as Paymaster-General, though his predecessor in the same office, under the late Government of Sir R. Peel, was not. Lord Campbell is in the present Whig Cabinet, though filling only a legal sinecure, and never before discharging ministerial duties.

This is one of the uncertainties in the construction of the Cabinet. It depends partly on the offices held by its members—a First Lord of the Treasury, Chancellor of the Exchequer, or Secretary of State, never being excluded; but it depends also on other contingencies, on the supposed political influence, ability, experience, or wisdom of a member; or perhaps merely on the personal favor or predilection of his colleagues. It has other uncertainties; the total number of members of a Cabinet is as unfixed as its official representatives, varying from nine or eleven to a dozen or sixteen.

There is, however, one peculiarity in its formation still more remarkable. It has no *fixed period of duration.* The regal period is hereditary, as are the legislative functions of the peerage; the judges are appointed for life; even the representatives of the people have a seven years' lease, unless sooner dissolved, but Cabinet Ministers have no certain term, neither for life, years, nor hardly a moment. They are here to-day, and gone to-morrow, and the humblest menial holds his or her place by a less precarious tenure. A caprice of the sovereign may eject them; a vote of the House of Commons disqualify them from carrying on the Government; or they may fall to pieces from internal dissensions. This undoubtedly constitutes a great defect in the practical working of the English Government, as such uncertainties in the duration of power impair all stabilities of rule, and not only prevent the carrying out, but often the mere conception and maturing, of plans of public benefit. It is a weakness peculiar to constitutional monarchies; no ancient or modern commonwealth ever tolerated such instability in its Executive; whether the chief magistrate was Consul, Dictator, President, or Stadtholder, he had always assigned to him, as a necessary condition for the salutary exercise of his authority, a determinate period of official existence.—*Black Book of England.*

FOR PARENTS AND CHILDREN.

A Bit of Advice.

You were made to be kind, says Horace Mann, generous, and magnanimous. If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there is a poor boy, with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenances how much better it is than to have a great fist.

Did He Die for Me?

A little child sat quietly upon its mother's lap. Its soft blue eyes were looking earnestly into the face which was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled sadness and joy. Sometimes they scarcely rose above a whisper, but the listening babe caught every sound. The crimson deepened on its little cheek as the story went on, increasing in interest. Tears gathered in its earnest eyes, and a low sob broke the stillness as its mother concluded. A moment and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired,

"Did He die for *me*, mamma?"

"Yes, my child, for you—for all."

"May I love Him always, mamma, and dearly too?"

"Yes, my darling, it was to win your love that He left his bright and beautiful home."

"And He will love me, mamma, I know He will. He died for me. When may I see Him in his other home?"

Work for Children.

There is no greater defect in educating children, than neglecting to accustom them to work. It is an evil that attaches mostly to large towns and cities. Children suffer much from it. The parent never considers whether the child's work is necessary or not to the child. Nothing is more uncertain than their future independence and comfort; much depends on being accustomed to work, accustomed to provide for the thousand constantly recurring wants that nature entails on us.

If this were not so, still it preserves them from bad habits, it secures their health, it strengthens both mind and body, it enables them better to bear the confinement of the school-room, and it tends more than anything else to give them just views of life.

It is too often the case that children, provided they spend a half dozen hours of the day at school, are permitted to spend the rest as they please. Thus they grow up in the world without a knowledge of its toils and cares. They view it through a false medium. They cannot appreciate the favors you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter, probably, becomes that pitiable, helpless object, a novel-reading girl. The son, if he surmounts the consequences of your neglect, does it probably after his plans and station for life are fixed, and when knowledge for one of its important objects comes too late. No man or woman is fully educated if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for ignorance of that important chapter of the world's great book.

The Secret of Success.

It may to some appear like vanity in me to write what I now do, but I should not give my life truly if I omitted it. When filling a cart of manure at the farm dunghill, I never stopped work because my side of the cart might be heaped up before the other side, at which was another man; I pushed over what I had heaped up, to help him, as doubtless he did to help me when I was last and he first. When I have filled my column or columns of a newspaper, or sheet of a magazine, with the literature for which I was to be paid, I have never stopped if the subject required more elucidation, or the paper or magazine more matter, because there was no contract for more payment, or no likelihood of there being more. When I have been engaged in political literature, and traveling for a newspaper, I have not hesitated to travel many miles out of my road to ascertain a local fact, or to pursue a subject into its minutest particulars, if it appeared that the public were unacquainted with the facts of the subject; and this at times when I had work to do which was much more pleasant and profitable. When I have needed employment, I accepted it at whatever wages I could obtain, at plough, in farm drain, in stone quarry, at breaking stones for road, at wood cutting, in a saw-pit, as a civilian, or as a soldier. I have in London cleaned out a stable and groomed a cabman's horse for a sixpence. I have subsequently tried literature, have done as much writing for ten shillings as I have readily obtained—been sought after, and offered—ten guineas for. But had I not been content to begin at the beginning, and accept shillings, I should not have risen to guineas. I have lost nothing by working. Whether at laboring or at literary work, with a spade or with a pen, I have been my own helper.—*Autobiography of a Working-man.*

Woodworth's Youth's Cabinet.

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